

The Prophet ﷺ said, "O Allāh! Curse Shaiba bin Rabī'a and Utba bin Rabī'a and Umaiyya bin Khalaf as they turned us out of our land to the land of epidemics." Allāh's Messenger ﷺ then said, "O Allāh! Make us love Al-Madīna as we love Makkah or even more than that. O Allāh! Give blessings in our *Ṣā'* and our *Mudd* (measures symbolising food) and make the climate of Al-Madīna suitable for us, and divert its fever towards Al-Juhfa."

'Āishah رضي الله عنها added: When we reached Al-Madīna, it was the most unhealthy of Allāh's lands, and the valley of Buṭhān (the valley of Al-Madīna) used to flow with impure, coloured water.

وَهَلْ أَرَدَنْ يَوْمًا مِيَاهَ مَجَنَّةٍ
وَهَلْ يَبْدُونُ لِي شَامَةً وَطَفِيلُ
قَالَ: اللَّهُمَّ الْعَنْ شَيْئَةَ بَنِ رِبِيعَةَ،
وَعُتْبَةَ بَنِ رِبِيعَةَ، وَأُمَيَّةَ بَنِ حَلَفٍ، كَمَا
أَخْرَجُونَا مِنْ أَرْضِنَا إِلَى أَرْضِ الْوَبَاءِ،
ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ حَبِّبْ
إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ،
اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَفِي مُدُنَا،
وَصَحْحِهَا لَنَا، وَانْقُلْ حُمَاهَا إِلَى
الْجُحْفَةِ». قَالَتْ: وَقَدِمْنَا الْمَدِينَةَ وَهِيَ
أَوْبًا أَرْضِ اللَّهِ، قَالَتْ: فَكَانَ بَطْحَانُ
يَجْرِي نَجَلًا، تَغْنِي مَاءَ آجِنَا. [انظر:

[٦٣٧٢، ٥٦٧٧، ٥٦٥٤، ٣٩٢٦]

1890. Narrated Zaid bin Aslam that his father said, "Umar رضي الله عنه said, 'O Allāh! Grant me martyrdom in Your Cause, and let my death be in the city of Your Messenger ﷺ.'"

١٨٩٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ،
عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ أَبِيهِ عَنْ عُمَرَ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي
سَبِيلِكَ، وَاجْعَلْ مَوْتِي فِي بَلَدِ
رَسُولِكَ ﷺ. وَقَالَ ابْنُ زُرَيْعٍ، عَنْ
رَوْحِ بْنِ الْقَاسِمِ، عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ أُمِّهِ، عَنْ حَفْصَةَ بِنْتِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا؛ قَالَتْ: سَمِعْتُ عُمَرَ
يَقُولُ: نَحْوَهُ، وَقَالَ هِشَامٌ، عَنْ زَيْدِ،
عَنْ أَبِيهِ، عَنْ حَفْصَةَ: سَمِعْتُ عُمَرَ
رَضِيَ اللَّهُ عَنْهُ.

30 - THE BOOK OF AŞ-ŞAUM ⁽¹⁾ (THE FASTING)

(1) CHAPTER. Fasting is obligatory in (the month of) Ramaḍān.

And the Statement of Allāh تعالى:

"O, you who believe! Observing *As-Şaum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqūn*"⁽²⁾. [V.2:183].

1891. Narrated Ṭalhā bin 'Ubaid-Ullāh : A bedouin with unkempt hair came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Inform me what Allāh has made compulsory for me as regards *Aş-Şalāt* (the prayer)." He replied: "You have to perform the five compulsory *Şalāt* (*Iqamāt-Aş-Şalāt*) in a day and night (24 hours), unless you want to offer *Nawāfil*." The bedouin further asked, "Inform me what Allāh has made compulsory for me as regards fasting." He replied, "You have to observe *Şaum* (fast) during the whole month of Ramaḍān, unless you want to fast more as *Nawāfil*." The bedouin further asked, "Tell me how much *Zakāt* Allāh has enjoined on me." Thus, Allāh's Messenger ﷺ informed him about all the laws (i.e., fundamentals) of Islām. The bedouin then said, "By Him Who has honoured you, I will neither perform any *Nawāfil* nor will I decrease what Allāh has enjoined on me." Allāh's Messenger ﷺ said, "If he is saying the truth, he will succeed (or said, he will be granted Paradise)."

٣٠ - كتاب الصوم

(١) بَابُ وَجُوبِ صَوْمِ رَمَضَانَ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: ١٨٣].

١٨٩١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ ثَائِرَ الرَّأْسِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلَاةِ؟ فَقَالَ: «الصَّلَوَاتِ الْحَمْسُ إِلَّا أَنْ تَطْوَعَ شَيْئًا». فَقَالَ: أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيَامِ؟ فَقَالَ: «شَهْرَ رَمَضَانَ إِلَّا أَنْ تَطْوَعَ شَيْئًا»، فَقَالَ: أَخْبِرْنِي مَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ. قَالَ: فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِشَرَائِعِ الْإِسْلَامِ. قَالَ: وَالَّذِي أَكْرَمَكَ، لَا أَتَطْوَعُ شَيْئًا وَلَا أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ، أَوْ دَخَلَ الْجَنَّةَ إِنْ صَدَقَ».

[راجع: ٤٦]

(1) (Bk 30) The fasting, i.e., to not to eat or drink or have sexual relation etc. from before the *Adhān* of the *Fajr* (early morning) prayer till the sunset.

(2) (Ch.1) *Al-Muttaqūn* means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

1892. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ observed the Şaum (fast) on the 10th of Muḥarram ('Aşḫūra'), and ordered (Muslims) to observe Şaum (fast) on that day, but when the fasting of the month of Ramaḍān was prescribed, the fasting of the 'Aşḫūra' was abandoned. 'Abdullāh did not use to observe fast on that day unless it coincided with his routine fasting by chance.

1893. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: (The tribe of) Quraish used to observe Şaum (fast) on the day of 'Aşḫurā' in the Pre-Islāmic Period, and then Allāh's Messenger ﷺ ordered (Muslims) to observe Şaum (fast) on it till the fasting in the month of Ramaḍān was prescribed; whereupon the Prophet ﷺ said, "He who wants to fast (on 'Aşḫūra') may fast, and he who does not want to observe Şaum (fast) may not fast."

(2) CHAPTER. The superiority of Aş-Şaum (the fasting).

1894. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Şaum (fasting) is a shield (or a screen or a shelter from the Hell-fire⁽¹⁾). So, the person observing Şaum (fast) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am observing Şaum (fast).'

(1) (H.1894) See *Faṭḥ Al-Bārī*.

١٨٩٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَامَ النَّبِيُّ ﷺ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ، وَكَانَ عَبْدُ اللَّهِ لَا يَصُومُهُ إِلَّا أَنْ يُوَافِقَ صَوْمَهُ. [انظر: ٤٥٠١، ٢٠٠٠]

١٨٩٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ عِرَاكَ ابْنَ مَالِكٍ حَدَّثَهُ: أَنَّ عُرْوَةَ أَخْبَرَهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ قُرَيْشًا كَانَتْ تَصُومُ يَوْمَ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِصِيَامِهِ حَتَّى فُرِضَ رَمَضَانُ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ أَفْطِرْهُ».

[راجع: ١٥٩٢]

(٢) بَابُ فَضْلِ الصَّوْمِ

١٨٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصِّيَامُ جُنَّةٌ فَلَا يَرُفُثُ وَلَا يَجْهَلُ وَإِنْ أَمَرْتُ قَاتِلَهُ أَوْ شَاتِمَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ، مَرَّتَيْنِ. وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفٌ فِيمَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ

Allāh تعالى than the smell of musk. (Allāh says about the fasting person), 'He has left his food, drink and sexual desires for My sake. The Şaum (fast) is for Me.⁽¹⁾ So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'

“ CHAPTER. *Aş-Şaum* (the fasting) is an expiation (for sins).

1895. Narrated Abū Wā'il from Ḥudhaifa: 'Umar رَضِيَ اللَّهُ عَنْهُ asked the people, "Who remembers the narration of the Prophet ﷺ about the *Al-Fitnah* (trial or affliction)?" Ḥudhaifa said, "I heard the Prophet ﷺ saying, "The *Al-Fitnah* of a person in his property, family and neighbours is expiated by his *Ṣalāt* (prayer), *Şaum* (fasting), and giving in charity.'" Umar said, "I do not ask about that, but I ask about the *Al-Fitnah* which will spread like the waves of the sea." Ḥudhaifa replied, "There is a closed gate in front of it." Umar asked, "Will that gate be opened or broken?" He replied, "It will be broken." Umar said, "Then the gate will not be closed again till the Day of Resurrection." We said to Masrūq, "Would you ask Ḥudhaifa whether Umar knew what that gate symbolized?" He asked him and he replied "He (Umar) knew it as one knows that there will be night before tomorrow morning."

(4) CHAPTER. *Ar-Raiyān* (one of the gates of Paradise) is for people observing *Şaum* (fast) people.

1896. Narrated Sahl رَضِيَ اللَّهُ عَنْهُ The

رِيحِ الْمِسْكِ. يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصَّيَامُ لِي وَأَنَا أَجْزِي بِهِ. وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا.

[انظر: ١٩٠٤، ٥٩٢٧، ٧٤٩٢، ٧٥٣٨]

(٣) بَابُ: الصَّوْمُ كَفَّارَةٌ

١٨٩٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَامِعٌ، عَنْ أَبِي وَائِلٍ، عَنْ حَذِيفَةَ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَنْ يَحْفَظْ حَدِيثًا عَنِ النَّبِيِّ ﷺ فِي الْفِتْنَةِ؟ قَالَ حَذِيفَةُ: أَنَا سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّيَامُ وَالصَّدَقَةُ». قَالَ: لَيْسَ أَسْأَلُ عَنْ ذُو، إِنَّمَا أَسْأَلُ عَنِ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ. قَالَ: وَإِنَّ دُونَ ذَلِكَ بَابًا مُغْلَقًا، قَالَ: فَيُفْتَحُ أَوْ يُكْسَرُ؟ قَالَ: يُكْسَرُ، قَالَ: ذَاكَ أَجْدَرُ أَنْ لَا يُغْلَقَ إِلَى يَوْمِ الْقِيَامَةِ. فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ، أَكَانَ عُمَرُ يَعْلَمُ مِنَ الْبَابِ؟ فَسَأَلَهُ، فَقَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ غَدِ اللَّيْلَةِ. [راجع: ٥٢٥]

(٤) بَابُ: الرَّيَّانُ لِلصَّائِمِينَ

١٨٩٦ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:

(1) (H.1894) Although all practices of worshipping are for Allāh تعالى, here Allāh تعالى singles out *Şaum* (fasting), because *Şaum* (fast) cannot be practised for the sake of showing off as nobody can know whether one is observing *Şaum* (fast) or not, except Allāh. Therefore, *Şaum* (fasting) is a pure performance that cannot be blemished with hypocrisy. (*Faṭḥ Al-Bārī*)

Prophet ﷺ said, "There is a gate in Paradise called *Ar-Raiyān*, and those who observe *Şaum* (fasts) will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe *Şaum* (fast)?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

1897. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever gives two kinds (of things or property) in charity for Allāh's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allāh! Here is prosperity.' So, whoever was amongst the people who used to offer their *Şalāt* (prayers), will be called from the gate of the *Şalāt*; and whoever was amongst the people who used to participate in *Jihād*, will be called from the gate of *Jihād*; and whoever was amongst those who used to observe fasts, will be called from the gate of *Ar-Raiyān*; whoever was amongst those who used to give *Aş-Şadaqa* (charity), will be called from the gate of *Aş-Şadaqa*." Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "Let my parents be sacrificed for you, O Allāh's Messenger! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet ﷺ replied, "Yes, and I hope you will be one of them."

حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ، يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ. يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ». [انظر: ٣٢٥٧]

١٨٩٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مَعْنُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَدِيٍّ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ: يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ. فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ». فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: بَأَيِّ أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يَدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ؛ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ». [انظر: ٢٨٤١، ٣٢١٦، ٣٦٦٦]

(5) CHAPTER. Should it be said "Ramaḍān" or "the month of Ramaḍān?" And whoever thinks that both are permissible.

And the Prophet ﷺ said, "Whoever observe *Ṣaum* (fasts) in Ramaḍān." And also said, "Do not observe *Ṣaum* before Ramaḍān."⁽¹⁾

1898. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "When (the month of) Ramaḍān begins, the gates of Paradise are opened."

1899. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the month of Ramaḍān starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

1900. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: I heard Allāh's Messenger ﷺ saying, "When you see the crescent (of the month of Ramaḍān), start observing *Ṣaum* (fast) and when you see the crescent (of the month of *Shawwāl*), stop observing *Ṣaum*; and if the sky is overcast (and you can't see it) then regard the crescent (month) of Ramaḍān (as of 30 days)."

(٥) بَابٌ: هَلْ يُقَالُ: رَمَضَانٌ، أَوْ شَهْرُ رَمَضَانَ؟ وَمَنْ رَأَى كُلَّهُ وَاسِعًا، وَقَالَ النَّبِيُّ ﷺ: «مَنْ صَامَ رَمَضَانَ». وَقَالَ: «لَا تَقَدِّمُوا رَمَضَانَ».

١٨٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إسماعيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ رَمَضَانُ فَتُحْتَفَّتْ أَبْوَابُ الْجَنَّةِ».

[انظر: ١٨٩٩، ٣٢٧٧]

١٨٩٩ - وَحَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي أَنَسٍ مَوْلَى التَّيْمِيِّينَ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ رَمَضَانُ فَتُحْتَفَّتْ أَبْوَابُ السَّمَاءِ، وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ». [راجع: ١٨٩٨]

١٩٠٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا،

(1) (Ch.5) Do not observe fast one or two days before Ramaḍān immediately, fearing to miss the right beginning of the month. (See *Ḥaḍīth* 1914).

وَإِذَا رَأَيْتُمُوهُ فَافْطُرُوا، فَإِنْ غَمَّ عَلَيْكُمْ
فَافْقَدُوا لَهُ.

وَقَالَ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي
عُقَيْلٌ وَيُونُسُ: لَهْلَالِ رَمَضَانَ. [انظر:

[١٩٠٧، ١٩٠٦]

(6) CHAPTER. Whoever observed fast in Ramaḍān out of sincere faith (that it is an enjoined duty), and hoping for a reward from Allāh and with honest intention (i.e., only for Allāh's sake).

And 'Āishah رَضِيَ اللَّهُ عَنْهَا narrated from the Prophet ﷺ, "The people will be resurrected (and judged) according to their intentions."

(٦) بَابُ مَنْ صَامَ رَمَضَانَ إِيمَانًا
وَاحْتِسَابًا وَنِيَّةً،

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا عَنِ
النَّبِيِّ ﷺ: «يُيَعْتُونَ عَلَى نِيَّتِهِمْ»

1901. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Whoever established Ṣalāt (prayer) on the night of Qadr with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven; and whoever observes Ṣaum (fasts) in the month of Ramaḍān with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven."

١٩٠١ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَامَ
لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ
إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ
ذَنْبِهِ». [راجع: ٣٥]

(7) CHAPTER. The Prophet ﷺ used to be most generous in the month of Ramaḍān.

1902. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ was the most generous amongst the people, and he used to be more so in the month of Ramaḍān when Jibrīl (Gabriel) visited him, and Jibrīl used to meet him on every night of Ramaḍān till the end of the month. The Prophet ﷺ used to recite the Noble Qur'ān to Jibrīl, and when Jibrīl met him, he used to be more generous than the fair wind [sent by Allāh with glad tidings (rain) in readiness and haste to

(٧) بَابُ: أَجُودُ مَا كَانَ النَّبِيُّ ﷺ
يَكُونُ فِي رَمَضَانَ

١٩٠٢ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ:
أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ بْنِ عُثْبَةَ: أَنَّ ابْنَ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ
أَجُودَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجُودَ مَا
يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ،

do charitable deeds.]

وَكَانَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يَنْسَلِخَ يَعْرِضُ عَلَيْهِ النَّبِيُّ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٦]

(8) CHAPTER. Whoever does not give up lying speech (false statements (i.e., telling lies) and acting on those while observing *Şaum* (fast).

1903. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Whoever does not give up lying speech (false statements) and acting on those lies and evil actions etc., Allāh is not in need of his leaving his food and drink [i.e., Allāh will not accept his *Şaum* (fasting)]".

[See *Fath Al-Bārī*]

(9) CHAPTER. Should one say, "I am observing *Şaum* (fast)" on being abused?

1904. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'All the deeds of Adam's sons (people) are for them, except *Şaum* (fasting) which is for Me, and I will give the reward for it.' Observing *Şaum* (fast) is a shield or protection (from the Hell-fire and from committing sins). If one of you is observing *Şaum* (fast), he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am observing *Şaum* (fast).' By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better before Allāh than the smell of musk. There are two pleasures for

(٨) بَابُ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فِي الصَّوْمِ

١٩٠٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ». [انظر: ٦٠٥٧]

(٩) بَابُ: هَلْ يَقُولُ: إِنِّي صَائِمٌ، إِذَا سُئِمَ

١٩٠٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحٍ الزَّيَّاتِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَامَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، وَالصَّيَامُ جُنَّةٌ. وَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدِكُمْ فَلَا يَزُفْتُ وَلَا يَصْحَبُ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ

the person observing *Şaum*, one at the time of *Iftar* (breaking his fast), and the other at the time when he will meet his Lord; then he will be pleased because of his *Şaum* (fasting)."

(10) CHAPTER. *Aş-Şaum* (the fasting) (is recommended) for those who fear committing illegal sexual acts, i.e., those who are unmarried.

1905. Narrated 'Alqāma: While I was walking with 'Abdullāh رَضِيَ اللَّهُ عَنْهُ he said, "We were in the company of the Prophet ﷺ and he said, 'He who can afford to marry should marry, because it will help him to lower his gaze (from looking at forbidden things and other women), and save his private parts (from committing illegal sexual acts etc.), and he who cannot afford to marry is advised to observe *Şaum* (fasting), as *Şaum* (fasting) will restrain his sexual power.'"

(11) CHAPTER. The statement of the Prophet ﷺ: "Start observing *Şaum* (fasts) on seeing the crescent-moon of Ramaḍān, and stop observing *Şaum* on seeing the crescent-moon (of *Şawwāl*)."

And 'Ammār said, "Whoever observes *Şaum* (fasting) on a doubtful day⁽¹⁾ is disobeying Abūl-Qāsim (i.e., the Prophet ﷺ)."

1906. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُ mentioned Allāh's Messenger ﷺ mentioned Ramaḍān and said, "Do not observe fasting unless you see the crescent-moon (of Ramaḍān), and do not give up fasting till

فَلْيَقُلْ: إِنِّي أَمْرُؤٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَظْفَرُ، عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. لِلصَّائِمِ قَرَحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ."

[راجع: ١٨٩٤]

(١٠) بَابُ الصَّوْمِ لِمَنْ خَافَ عَلَى نَفْسِهِ الْفُرْجَةَ

١٩٠٥ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: بَيْنَا أَنَا أَمْشِي مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: «كُنَّا مَعَ النَّبِيِّ ﷺ فَقَالَ: «مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَخْصُنْ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ». [انظر: ٥٠٦٥، ٥٠٦٦]

(١١) بَابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطَرُوا»، وَقَالَ صَلَّةٌ عَنْ عَمَّارٍ: مَنْ صَامَ يَوْمَ الشَّكِّ فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ

١٩٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ: عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ رَمَضَانَ فَقَالَ:

(1) (Ch.11) The doubtful day is the day that is not certainly the first of Ramaḍān, but perhaps the last of *Şha'bān*, the preceding month.

you see the crescent-moon of (Shawwāl), but if the sky is overcast and you can't see the moon, then act on estimation (i.e., count Sha'bān as 30 days and Ramaḍān also as 30 days)."

1907. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "The month (can be) 29 nights (i.e., days), and do not fast till you see the crescent-moon, and if the sky is overcast, then complete Sha'bān as thirty days."

1908. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "The month is like this and this," (at the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

1909. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, or said Abūl-Qāsim رَضِيَ اللهُ عَنْهُ said, "Start observing Şaum (fasts) on seeing the crescent-moon (of Ramaḍān), and give up observing Şaum (fast) on seeing the crescent-moon (of Shawwāl), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'bān."

1910. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you

« لَا تَصُومُوا حَتَّى تَرَوْا الْهَلَالَ، وَلَا تُفْطَرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدَرُوا لَهُ ». [راجع: ١٩٠٠]

١٩٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً فَلَا تَصُومُوا حَتَّى تَرَوْهُ. فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ». [راجع: ١٩٠٠]

١٩٠٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ بْنِ سَحِيمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ ﷺ: «الشَّهْرُ هَكَذَا وَهَكَذَا»، وَخَسَّنَ الْإِبْهَامَ فِي الثَّلَاثَةِ. [انظر: ١٩١٣، ٥٣٠٢]

١٩٠٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ - أَوْ قَالَ: قَالَ أَبُو الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ -: «صُومُوا لِرُؤُوسِهِ وَأَفْطَرُوا لِرُؤُوسِهِ، فَإِنْ غَمِيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ».

١٩١٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ عِكْرَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ

would not go to your wives for one month.”
He replied, “The month is of 29 days.”

1911. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ vowed to keep aloof from his wives for one month, and he had dislocation of his leg. So, he stayed in a *Mashruba* for 29 nights and then came down. Some people said, “O Allāh's Messenger! You vowed to stay aloof for one month,” He replied, “The month is of 29 days.”

[See H. 378]

(12) CHAPTER. The two months of 'Eid do not decrease.

Narrated Abū 'Abdullāh, “Ishāq said that if Ramaḍān is of 29 days, even then it is complete (in its superiority); Muḥammad said, “It will not happen that there will be any decrease in their number and superiority.”

1912. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The two months of 'Eid (i.e., Ramaḍān and Dhul-Hijjah), do not decrease (in superiority).”⁽¹⁾

النَّبِيِّ ﷺ إِلَى مِنْ نِسَائِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَةً وَعِشْرُونَ يَوْمًا غَدَا أَوْ رَاحَ فَقِيلَ لَهُ: إِنَّكَ حَلَفْتَ أَنْ لَا تَدْخُلَ شَهْرًا، فَقَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا». [انظر: ٥٢٠٢]

١٩١١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: آلَى رَسُولُ اللَّهِ ﷺ مِنْ نِسَائِهِ وَكَانَتْ انْفَكَّت رَجُلُهُ فَأَقَامَ فِي مَشْرِبَةٍ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ. فَقَالُوا: يَا رَسُولَ اللَّهِ، أَلَيْتَ شَهْرًا، فَقَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ».

[راجع: ٣٧٨]

(١٢) بَابُ: شَهْرَا عِيدٍ لَا يَنْقُصَانِ،

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحَاقُ: وَإِنْ كَانَ نَاقِصًا فَهُوَ تَامٌ. وَقَالَ مُحَمَّدٌ: لَا يَجْتَمِعَانِ، كِلَاهُمَا نَاقِصٌ.

١٩١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ إِسْحَاقَ يَعْنِي ابْنَ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي

(1) (H.1912) There are many interpretations of this *Hadith*, but the most common one is this: The good deeds done in these two months are rewarded fully whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing *Şaum* (fast) on a wrong day, or stay at 'Arafāt during *Hajj* on a day other than the prescribed one, on condition that the crescent should be watched carefully. For example, if two persons witness that they have seen the crescent and the people observe *Şaum* (fasts) or stay at 'Arafāt accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allāh. (*Fath-Al-Bārī*).

بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. ح
وَحَدَّثَنِي مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ،
عَنْ خَالِدِ الْحَذَّاءِ قَالَ: أَخْبَرَنِي عَبْدُ
الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ
اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «شَهْرَانِ
لَا يَنْقُصَانِ، شَهْرًا عِيدٍ، رَمَضَانُ وَذُو
الْحِجَّةِ».

(13) CHAPTER. The Statement of the Prophet ﷺ: "We neither write nor know accounts."

1913. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e., sometimes of 29 days and sometimes of 30 days."

(١٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَا نَكْتُبُ وَلَا نَحْسِبُ»

١٩١٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ. الشَّهْرُ هَكَذَا وَهَكَذَا»، يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ.

[راجع: ١٩٠٨]

(14) CHAPTER. Not to observe Şaum (fast) for a day or two ahead of Ramaḍān.

1914. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "None of you should observe Şaum (fast) for a day or two ahead of Ramaḍān unless he has the habit of observing Şaum (Nawāfil) (and if his fasting coincides with that day) then he can observe Şaum (fast) on that day."

(١٤) بَابُ: لَا يَتَقَدَّمُ رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ

١٩١٤ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمًا، فَلْيَصُمْ ذَلِكَ الْيَوْمَ».

(15) CHAPTER. The Statement of Allāh عزَّ وجلَّ: "It is made lawful for you to have sexual

(١٥) بَابُ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ:

relations with your wives on the night of the *Aş-Şaum* (the fasts). They are *Libās* [i.e., body cover or screen or *Sakan* (سكن) (i.e., 'you enjoy the pleasure of living with her' — as in the Verse 7:189) — *Tafsir At-Tabarī*], for you, and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So, now have sexual relations with them and seek that which Allāh has ordained for you (offspring)..." (V.2:187)

1915. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: It was the custom among the companions of Muḥammad ﷺ that if any of them was observing *Aş-Şaum* (fast) and the food was presented [for *Iḥīār* — breaking his *Şaum* (fast)], but he slept before eating, he would not eat that night and the following day till sunset.

Qais bin Şirma Al-Anṣārī was observing *Şaum* (fast) and came to his wife at the time of *Iḥīār* and asked her whether she had anything to eat. She replied, "No, but I would go and bring something for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was midday on the following day, he fainted and the Prophet ﷺ was informed about the whole matter; upon which the following Verses were revealed: "It is made lawful for you to have sexual relations with your wives on the night of *Aş-Şaum* (the fasts)..."

So they were rejoiced greatly by it. And then Allāh also revealed:

"...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)..." (V.2:187)

﴿أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ مِنْ يَاسٍ لَكُمْ وَأَنْتُمْ يَاسٍ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾ [البقرة: ١٨٧]

١٩١٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ إِذَا كَانَ الرَّجُلُ صَائِمًا فَحَضَرَ الْإِفْطَارُ فَتَامَ قَبْلَ أَنْ يُفْطِرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمْسِيَ. وَإِنْ قَيسَ بِنَ صِرْمَةَ الْأَنْصَارِيِّ كَانَ صَائِمًا فَلَمَّا حَضَرَ الْإِفْطَارُ أَتَى امْرَأَتَهُ فَقَالَ لَهَا: أَعِنْدِكَ طَعَامٌ؟ قَالَتْ: لَا، وَلَكِنْ أَنْظِرِي فَأُطْلُبُ لَكَ. وَكَانَ يَوْمُهُ يَعْمَلُ فَعَلَيْتُهُ عَيْنَاهُ فَجَاءَتْهُ امْرَأَتُهُ فَلَمَّا رَأَتْهُ قَالَتْ: حَيَّةٌ لَكَ. فَلَمَّا انْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَزَلَّتْ هَذِهِ الْآيَةُ: ﴿أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ﴾ فَفَرَحُوا بِهَا فَرَحًا شَدِيدًا. وَنَزَلَتْ: ﴿وَلَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ [البقرة: ١٨٧]. [انظر:

(16) CHAPTER. The Statement of Allāh

نمالي:

“...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Ṣaum* (fast) till the nightfall...” (V.2:187)

Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said as above.

1916. Narrated 'Adi bin Hātim رَضِيَ اللهُ عَنْهُ: When the following Verses were revealed: “Until the white thread appears to you distinct from the black thread, I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allāh's Messenger ﷺ and told him the whole story. He explained to me, “That Verse means the darkness of night and the whiteness of dawn.”

1917. Narrated Sahl bin Sa'd: When the following Verses were revealed: “...Eat and drink until the white thread appears to you, distinct from the black thread...” and 'of dawn' was not revealed, some people who intended to observe *Ṣaum* (fast), tied black and white threads to their legs and went on eating till they differentiated between the two. Allāh then revealed the words, 'of dawn', and it became clear that, that meant night and day.

(١٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى آتِلٍ﴾ [البقرة: ١٨٧]،
فِيهِ الْبَرَاءُ عَنِ النَّبِيِّ ﷺ.

١٩١٦ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنِي حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ عَمَدْتُ إِلَى عِقَالِ أَسْوَدَ وَإِلَى عِقَالِ أَبْيَضَ فَجَعَلْتُهُمَا تَحْتَ وَسَادَتِي، فَجَعَلْتُ أَنْظُرَ فِي اللَّيْلِ فَلَا يَسْتَبِينُ لِي. فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ: «إِنَّمَا ذَلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ». [انظر:

[٤٥٠٩، ٤٥١٠]

١٩١٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا ابْنُ أَبِي حَارِظٍ، عَنْ أَبِيهِ عَنْ سَهْلِ ابْنِ سَعْدٍ وَحَدَّثَنِي سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ مُطَرِّفٍ قَالَ: حَدَّثَنِي أَبُو حَارِظٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أُنْزِلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ وَلَمْ يَنْزَلْ ﴿مِنَ الْفَجْرِ﴾ فَكَانَ رِجَالٌ إِذَا

أَرَادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ فِي رِجْلَيْهِ
الْحَيْطُ الْأَبْيَضَ وَالْحَيْطُ الْأَسْوَدَ، وَلَا
يَزَالُ يَأْكُلُ حَتَّى يَتَبَيَّنَ لَهُ رُؤْيَاهُمَا.
فَأَنْزَلَ اللَّهُ بَعْدُ: ﴿مِنَ الْفَجْرِ﴾ فَعَلِمُوا
أَنَّهُ إِنَّمَا يَعْنِي اللَّيْلَ وَالنَّهَارَ.

[انظر: ٤٥١١]

(17) CHAPTER. The statement of the Prophet ﷺ: The *Adhān* of Bilāl should not stop you from taking *Sahūr* (late-night meals).

1918, 1919. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Bilāl used to pronounce the *Adhān* at night, so Allāh's Messenger ﷺ said, "Carry on taking your meals (eat and drink) till Ibn Umm Maktūm pronounces the *Adhān*, for he does not pronounce it till it is dawn."

(١٧) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَا يَمْنَعُكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلَالٍ»

١٩١٨، ١٩١٩ - حَدَّثَنَا عُبَيْدُ بْنُ
إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ
اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ،
وَالْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا: أَنَّ بِلَالَكَ كَانَ يُؤَدِّنُ
بِلَيْلٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا
وَأَشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ فَإِنَّهُ
لَا يُؤَدِّنُ حَتَّى يَطْلُعَ الْفَجْرُ». قَالَ
الْقَاسِمُ: وَلَمْ يَكُنْ بَيْنَ أَذَانِهِمَا إِلَّا أَنْ
يَرْقَى ذَا وَيَنْزِلَ ذَا. [راجع: ٦١٧]

(18) CHAPTER. Taking the *Sahūr* (late night meals taken before dawn) hurriedly (shortly before dawn).⁽¹⁾

1920. Narrated Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ: I used to take my *Sahūr* (late night meals taken before dawn) meals with my family and then hurry up for presenting myself for the *Fajr* prayer with Allāh's Messenger ﷺ.

(١٨) بَابُ تَعْجِيلِ السَّحُورِ

١٩٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ
اللَّهِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ.
عَنْ أَبِيهِ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ
سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ
أَتَسَحَّرُ فِي أَهْلِي، ثُمَّ تَكُونُ سُرْعَتِي

(1) (Ch.18) They used to take the meal of *Sahūr* (late night meals taken before dawn) so late at night that they hurried in eating so that they might offer the *Fajr* prayer with Allāh's Messenger ﷺ.

أَنْ أُدْرِكَ السَّحُورَ مَعَ رَسُولِ اللَّهِ ﷺ.

[راجع: ٥٧٧]

(19) CHAPTER. What is the interval between the (end of) *Sahūr* and the *Ṣalāt-ul-Fajr* (early morning prayer)?

1921. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Zaid bin Thābit رَضِيَ اللَّهُ عَنْهُ said, "We took the *Sahūr* (late night meals) with the Prophet ﷺ. Then he stood for *Aş-Ṣalāt* (the prayer)." I asked, "What was the interval between the *Sahūr* and the *Adhān*?" He replied, "The interval was sufficient to recite fifty Verses of the Qur'ān."

(20) CHAPTER. The *Sahūr* (late night meals) is a blessing but it is not compulsory.

For the Prophet ﷺ and his companions kept observing fasting continuously for more than one day and (of course) no *Sahūr* (late night meals) was taken (during that prolonged fast).

1922. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ observed fasting for days continuously; the people also did the same but it was difficult for them. So, the Prophet ﷺ forbade them (to observe fast continuously for more than one day). They said, "But you observe fast without break (no food was taken in the evening or in the morning)." The Prophet ﷺ replied, "I am not like you, for I am provided with food and drink (by Allāh)."

1923. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Take *Sahūr* (late night meals) as there is a blessing in it."

(١٩) بَابُ قَدْرِ كَمَ بَيْنَ السَّحُورِ وَصَلَاةِ الْفَجْرِ؟

١٩٢١ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَسَحَّرْنَا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامَ إِلَى الصَّلَاةِ، قُلْتُ: كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسَّحُورِ؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً. [راجع: ٥٧٥]

(٢٠) بَابُ بَرَكَةِ السَّحُورِ مِنْ غَيْرِ إِيْجَابٍ،

لَأَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ وَاصَلُوا وَلَمْ يُذَكِّرِ السَّحُورَ.

١٩٢٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ وَاصَلَ فَوَاصَلَ النَّاسَ فَشَقَّ عَلَيْهِمْ فَنَهَاهُمْ. قَالُوا: إِنَّكَ تَوَاصِلُ، قَالَ: «لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَظَلُّ أَطْعَمُ وَأُسْقَى». [انظر: ١٩٦٢]

١٩٢٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ

بَنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهَةً».

(21) CHAPTER. If the intention of observing Şaum (fast) was made in the daytime...

Umm Ad-Dardā' said: Abū Ad-Dardā' used to ask, "Do you have food?" If we answered in the negative, he would say, "Then I am observing Şaum (fasting) today." Abū Ṭalhā, Abū Hurairah, Ibn 'Abbās and Hudhaifa رضي الله عنهم did the same.

1924. Narrated Salama bin Al-Akwa' رضي رضي: Once the Prophet ﷺ ordered a person on the day of *Aşhūra* (the tenth of Muḥarram) to announce, "Whoever has eaten, should not eat any more, but observe Şaum (fast), and who has not eaten should not eat, but complete his Şaum (fast) (till the end of the day)."

(22) CHAPTER. If a person observing Şaum (fast) gets up in the morning in the state of Janāba [will his Şaum (fast) be valid?]

1925, 1926. Narrated 'Āishah and Umm Salama رضي الله عنهما: At times, Allāh's Messenger ﷺ used to get up in the morning in the state of *Janāba* after having sexual relations with his wives. He would then take a bath and observe Şaum (fast). Marwān said to Abdur Rahmān, "I swear by Allāh that you tell Abū Hurairah that [the Prophet ﷺ used to be *Junub* (in state of *Janāba*) till the dawn, would then take a bath and observe Şaum (fast)]."

(٢١) بَابُ: إِذَا نَوَى بِالنَّهَارِ صَوْمًا،
وَقَالَتْ أُمُّ الدَّرْدَاءِ: كَانَ أَبُو الدَّرْدَاءِ يَقُولُ: عِنْدَكُمْ طَعَامٌ؟ فَإِنْ قُلْنَا: لَا، قَالَ: فَإِنِّي صَائِمٌ يَوْمِي هَذَا. وَفَعَلَ أَبُو طَلْحَةَ وَأَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ وَحُذَيْفَةُ رَضِيَ اللَّهُ عَنْهُمْ.

١٩٢٤ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدَةَ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا يُنَادِي فِي النَّاسِ يَوْمَ عَاشُورَاءَ: «إِنَّ مَنْ أَكَلَ فَلَيْتَمَ أَوْ فَلْيُصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلَا يَأْكُلْ».

[انظر: ٢٠٠٧، ٧٢٦٥]

(٢٢) بَابُ الصَّائِمِ يَضِجُ جُنْبًا

١٩٢٥، ١٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ بْنِ الْمُغِيرَةِ. أَنَّهُ سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ أَنَا وَأَبِي حَتَّى دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ. ح

وَحَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ

بن هشام: أَنَّ أَبَاهُ عَبْدَ الرَّحْمَنِ أَخْبَرَ
مَرْوَانَ: أَنَّ عَائِشَةَ وَأُمَّ سَلَمَةَ
أَخْبَرَتَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ
يُذِرُكَهُ الْفَجْرُ، وَهُوَ جُنُبٌ مِنْ أَهْلِهِ،
ثُمَّ يَغْتَسِلُ وَيَصُومُ. وَقَالَ مَرْوَانُ لِعَبْدِ
الرَّحْمَنِ بْنِ الْحَارِثِ: أَقْسِمُ بِاللَّهِ
لَتُفَرِّغَنَّ بِهَا أَبَا هُرَيْرَةَ. وَمَرْوَانُ يَوْمئِذٍ
عَلَى الْمَدِينَةِ، فَقَالَ أَبُو بَكْرٍ: فَكْرَهُ
ذَلِكَ عَبْدُ الرَّحْمَنِ ثُمَّ قُدِّرَ لَنَا أَنَّ
نَجْتَمِعَ بِذِي الْحُلَيْفَةِ وَكَانَتْ لِأَبِي
هُرَيْرَةَ هُنَالِكَ أَرْضٌ، فَقَالَ عَبْدُ
الرَّحْمَنِ لِأَبِي هُرَيْرَةَ: إِنِّي ذَاكِرٌ لَكَ
أَمْرًا وَلَوْلَا مَرْوَانُ أَقْسَمَ عَلَيَّ فِيهِ لَمْ
أَذْكُرْهُ لَكَ، فَذَكَرَ قَوْلَ عَائِشَةَ وَأُمِّ
سَلَمَةَ فَقَالَ: كَذَلِكَ حَدَّثَنِي الْفَضْلُ بْنُ
عَبَّاسٍ وَهُوَ أَغْلَمُ. وَقَالَ هَمَّامُ وَابْنُ
عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِي هُرَيْرَةَ: كَانَ
النَّبِيُّ ﷺ يَأْمُرُ بِالْفِطْرِ، وَالْأَوَّلُ
أَسْنَدُ. [الحديث: ١٩٢٥، انظر: ١٩٣٠،

١٩٣١]؛ [الحديث: ١٩٢٦، انظر: ١٩٣٢]

(23) CHAPTER. To embrace while one is observing Şaum (fast).

‘Āishah رَضِيَ اللَّهُ عَنْهَا said: “A person observing Şaum (fast) is forbidden to have sexual intercourse.”

1927. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ used to kiss and embrace (his wives) while he was observing Şaum (fast), and he had more power to control his desires than any of you.

Jabir bin Zaid said, “If a man gets a

(٢٣) بَابُ الْمُبَاشَرَةِ لِلصَّائِمِ،

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا:
يَحْرُمُ عَلَيْهِ فَرْجُهَا.

١٩٢٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ

sexual discharge as a result of casting a look (at his wife) should complete his Şaum (fast)."

يَقْبَلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ أَمْلَكُكُمْ لِزَيْهِ.

وقال: قال ابن عباس:

﴿مَتَّارِبٌ﴾: حَاجَةٌ. قال طاووس:

﴿غَيْرُ أُولَى الْإِرْبَةِ﴾ [النور: ٣١]:

الْأَحْمَقُ، لَا حَاجَةَ لَهُ فِي النَّسَاءِ.

وقال جابر بن زيد: إِنْ نَظَرَ فَأَمْنَى

يُتِمُّ صَوْمَهُ. [انظر: ١٩٢٨]

(24) CHAPTER. What is said regarding kissing by a fasting person.

(٢٤) بَابُ الْقُبْلَةِ لِلصَّائِمِ

1928. Narrated Hishām's father: 'Āishah said, "Allāh's Messenger ﷺ used to kiss some of his wives while he was observing Şaum (fast)," and then she smiled.

١٩٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ

الْمَثْنَى: حَدَّثَنِي يَحْيَى، عَنْ هِشَامٍ

قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ عَنِ

النَّبِيِّ ﷺ ح. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مَسْلَمَةَ. عَنْ مَالِكٍ عَنْ هِشَامٍ، عَنْ

أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيُقَبِّلَ

بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ، ثُمَّ

صَحِجَتْ. [راجع: ١٩٢٧]

1929. Narrated Zainab, daughter of Umm Salama that her mother said: While I was (lying) with Allāh's Messenger ﷺ underneath a woollen sheet, I got the menstruation, and then slipped away and put on the clothes (which I used to wear) in menses. He asked, "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woollen sheet. I and Allāh's Messenger ﷺ used to take a bath from one waterpot and he used to kiss me while he was observing Şaum (fast).

١٩٢٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ:

حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي

سَلَمَةَ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ

أُمِّهَا رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: «بَيْنَمَا

أَنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْحَمِيلَةِ إِذْ

حِضْتُ فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ

حَيْضَتِي، فَقَالَ: «مَا لَكَ؟ أَنْفَسَتْ؟»

قُلْتُ: نَعَمْ. فَدَخَلْتُ مَعَهُ فِي الْحَمِيلَةِ

وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَتَغَسَّلَانِ
مِنْ إِنَاءٍ وَاحِدٍ وَكَانَ يُقْبَلُهَا وَهُوَ
صَائِمٌ. [راجع: ٢٩٨]

(25) CHAPTER. Taking a bath by a person observing Şaum (fast).

Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا soaked a garment in water and then put it over himself while he was observing Şaum (fasting). Ash-Sha'bī entered a bathroom while he was observing Şaum. Ibn 'Abbās said, "There is no harm in tasting the food of the pots or other meals. Al-Ḥāsen said, "There is no harm for the person observing Şaum (fast) to rinse his mouth with water and to cool his body." Ibn Mas'ūd said, "At the night of your fasting day, you had better oil and comb your hair." Anas said, "I had a tub in which I used to sit while observing Şaum (fast)." It is mentioned that the Prophet ﷺ cleaned his teeth with a *Siwāk* while observing Şaum (fast), and Ibn 'Umar used to clean his teeth with *Siwāk* in the early and the late hours of the day without swallowing the resultant saliva [while observing Şaum (fast)]. 'Aṭā' said, "The swallowing of saliva does not break the Şaum (fast)." Ibn Sīrīn said, "There is no harm in cleaning the teeth with a green fresh *Siwāk*." He was told that it had taste. Ibn Sīrīn replied, "Water also has taste; yet you people rinse your mouth with it." Anas, Al-Ḥāsan and Ibrāhīm did not see any harm in smearing one's eyes with kohl while observing Şaum (fast).

1930. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا (At times) in Ramaḍān the Prophet ﷺ used to be in a state of *Janāba* not because of a wet dream, then he would take a bath and continue his Şaum (fast).

(٢٥) بَابُ اغْتِسَالِ الصَّائِمِ،

وَبَلَّ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ثَوْبًا فَأَلْقَى عَلَيْهِ وَهُوَ صَائِمٌ. وَدَخَلَ الشَّعْبِيُّ الْحَمَّامَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عَبَّاسٍ: لَا بَأْسَ أَنْ يَتَطَعَّمَ الْقَدَرُ أَوْ الشَّيْءَ. وَقَالَ الْحَسَنُ: لَا بَأْسَ بِالْمُضْمَضَةِ وَالتَّبَرُّدِ لِلصَّائِمِ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا كَانَ صَوْمُ أَحَدِكُمْ فَلْيُصْبِحْ دُهَيْنًا مُتَرَجِّلًا، وَقَالَ أَنَسٌ: إِنَّ لِي أَبْرَنَ أَتَقَحَّمُ فِيهِ وَأَنَا صَائِمٌ، وَيُذَكِّرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ اسْتَاكَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عُمَرَ: يَسْتَاكَ أَوَّلَ النَّهَارِ وَآخِرَهُ. وَقَالَ عَطَاءٌ: إِنْ أَزْدَرَدَ رِيْقَهُ لَا أَقُولُ: يُفْطِرُ. وَقَالَ ابْنُ سِيرِينَ: لَا بَأْسَ بِالسَّوَالِكِ الرَّطْبِ. قِيلَ: لَهُ طَعْمٌ، قَالَ: وَالْمَاءُ لَهُ طَعْمٌ وَأَنْتَ تَمَضْمَضُ بِهِ. وَلَمْ يَرَ أَنَسٌ وَالْحَسَنُ وَإِبْرَاهِيمُ بِالْكُحْلِ لِلصَّائِمِ بِأَسَا.

١٩٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ

صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا
يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ
وَأَبِي بَكْرٍ، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ
عَنْهَا: كَانَ النَّبِيُّ ﷺ يُذِرْكُهُ الْفَجْرُ

1931. Narrated Abū Bakr bin 'Abdur-Rahmān: My father and I went to 'Āishah and she said, "I testify that Allāh's Messenger ﷺ at times used to get up in the morning in a state of *Janāba* from sexual intercourse, not from a wet dream and then he would observe *Şaum* (fast) that day."

1932. Then he went to Umm Salama and she also narrated a similar thing.

(26) CHAPTER. If a person observing *Şaum* (fast) ate or drank forgetfully (should he observe *Şaum* another day in lieu of that day)?

'Aṭā' said, "There is no harm if water goes in the throat and one is unable to bring it out while putting it in the nose and then blowing it out."

Al-Ḥasan said, "If a fly enters one's throat (while one is observing *Şaum*), there is no harm in it." Al-Ḥasan and Mujaḥid said, "If one has sexual intercourse forgetfully (with one's wife) then no penalty will be imposed on him."

1933. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "If somebody eats or drinks forgetfully then he should complete his *Şaum* (fast), for what he has eaten or drank, has been given to him by Allāh."

جُنُبًا فِي رَمَضَانَ مِنْ غَيْرِ حُلْمٍ فَيَغْتَسِلُ وَيَصُومُ. [راجع: ١٩٢٥]

١٩٣١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ ابْنِ الْمُغِيرَةِ: أَنَّهُ سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ: كُنْتُ أَنَا وَأَبِي فَذَهَبْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ إِنْ كَانَ لَيُصْبِحُ جُنُبًا مِنْ جَمَاعٍ غَيْرِ احْتِلَامٍ، ثُمَّ يَصُومُهُ. [راجع: ١٩٢٥]

١٩٣٢ - ثُمَّ دَخَلْنَا عَلَى أُمِّ سَلَمَةَ فَقَالَتْ مِثْلَ ذَلِكَ. [راجع: ١٩٢٦]

(٢٦) بَابُ الصَّائِمِ إِذَا أَكَلَ أَوْ شَرِبَ نَاسِيًا،

وَقَالَ عَطَاءٌ: إِنْ اسْتَشْتَرَى فَدَخَلَ الْمَاءُ فِي حَلْقِهِ لَا بَأْسَ بِهِ إِنْ لَمْ يَمْلِكْ، وَقَالَ الْحَسَنُ: إِنْ دَخَلَ حَلْقُهُ الذَّبَابُ فَلَا شَيْءَ عَلَيْهِ. وَقَالَ الْحَسَنُ وَمُجَاهِدٌ: إِنْ جَامَعَ نَاسِيًا فَلَا شَيْءَ عَلَيْهِ.

١٩٣٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا ابْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَسِيَ

(27) CHAPTER. Dry or green *Siwāk* for the person observing *Şaum* (fast).

Narrated 'Āmir bin Rabī'a: I saw the Prophet ﷺ cleaning his teeth with *Siwāk* while he was observing *Şaum* (fast) so many times as I can not count.

Narrated Abū Hurairah: The Prophet ﷺ said, "But for my fear that it would be hard for my followers, I would have ordered them to clean their teeth with *Siwāk* on every performance of ablution." The same is narrated by Jābir and Zaid bin Khālīd from the Prophet ﷺ who did not differentiate between a fasting and a non-fasting person in this respect (using *Siwāk*).

'Āishah said, "The Prophet ﷺ said, 'It (i.e., *Siwāk*) is a purification for the mouth and it is a way of seeking Allāh's Pleasures.'" Aṭā' and Qatāda said, "There is no harm in swallowing the resultant saliva."

1934. Narrated Ḥumrān: I saw 'Uthmān performing ablution; he washed his hands thrice rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allāh's Messenger ﷺ performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two *Rak'ā* in which he does not think of worldly things, all his previous sins will be forgiven.'"

فَأَكَلَ وَشَرِبَ فَلَيْتِمَ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ». [انظر: ٦٦٦٩]

(٢٧) بَابُ سِوَاكِ الرِّطْبِ وَالْيَابِسِ لِلصَّائِمِ،

وَيَذْكُرُ عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتَاكُ وَهُوَ صَائِمٌ مَا لَا أَحْصِي أَوْ أَعُدُّ.

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَاكِ عِنْدَ كُلِّ وُضُوءٍ». وَيُرَوَّى نَحْوُهُ عَنْ جَابِرٍ وَزَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَخْصُ الصَّائِمَ مِنْ غَيْرِهِ. وَقَالَتْ عَائِشَةُ عَنِ النَّبِيِّ ﷺ: «السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ». وَقَالَ عَطَاءٌ وَقَتَادَةُ: يَبْتَلَعُ رِيْقَهُ.

١٩٣٤ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ حُمْرَانَ قَالَ: رَأَيْتُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ فَأَفْرَغَ عَلَيَّ يَدَيْهِ ثَلَاثًا، ثُمَّ مَضَمَضَ وَاسْتَنْشَرْتُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا. ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا. ثُمَّ الْيُسْرَى ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا. ثُمَّ

قَالَ: «مَنْ تَوَضَّأَ وَضُوءِي هَذَا ثُمَّ يُصَلِّي رَكَعَتَيْنِ لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا شَيْئًا غَيْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(٢٨) **بَابُ قَوْلِ النَّبِيِّ ﷺ:** «إِذَا تَوَضَّأَ فَلْيَسْتَنْشِقْ بِمَنْخَرِهِ الْمَاءَ»، وَلَمْ يُمَيِّزْ بَيْنَ الصَّائِمِ وَغَيْرِهِ،

(28) CHAPTER. The statement of the Prophet ﷺ: “Whoever performs ablution should put water in his nose and then blow it out.” The Prophet ﷺ did not differentiate between the fasting and non-fasting person (in this respect).

Al-Ḥasan said, “There is no harm for a person observing Şaum (fast) (in this respect).

Al-Ḥasan said, “There is no harm for a person observing Şaum (fast) to use snuff if it does not reach the throat, or to smear his eyes with kohl.”

‘Aṭā’ said, “If a person observing Şaum (fast), after rinsing his mouth with water, throws it out, then ; there is no harm, unless he swallows his saliva and what is left in his mouth.⁽¹⁾ And he should not chew gum, for if he swallows his saliva, I do not say that it will break his Şaum (fast), but it is prohibited, and if, during the putting of water in the nose and then blowing it out, some water enters the throat and he is unable to bring it back, there is no harm in that.”

(29) CHAPTER. Whoever has a sexual intercourse with his wife in Ramaḍān, (intentionally, he has to pay expiation).

Narrated Abū Hurairah on the authority of the Prophet ﷺ, “Whoever did not observe Şaum (fast) for one day of Ramaḍān without genuine excuse or a disease, then even if he observed Şaum (fast) for a complete year, it would not compensate for that day.” The same is narrated by Ibn Mas‘ūd.

Sa‘īd bin Al-Musaiyab, Ash-Sha‘bī, Ibn

وَقَالَ الْحَسَنُ: لَا بَأْسَ بِالسَّعُوطِ لِلصَّائِمِ إِنْ لَمْ يَصِلْ إِلَى حَلْقِهِ، وَيَكْتَحِلْ. وَقَالَ عَطَاءٌ: إِنْ تَمَضَّضَ ثُمَّ أَفْرَغَ مَا فِي فِيهِ مِنَ الْمَاءِ لَا يَضُرُّهُ إِنْ لَمْ يَزِدْ رِيْقَهُ، وَمَاذَا بَقِيَ فِي فِيهِ، وَلَا يَمَضُّعُ الْعِلْكُ فَإِنْ أَرْدَدَ رِيْقَ الْعِلْكِ لَا أَقُولُ: إِنَّهُ يُفْطِرُ وَلَكِنْ يُنْهَى عَنْهُ، فَإِنْ اسْتَشْتَرَّ فَدَخَلَ الْمَاءُ حَلْقَهُ لَا بَأْسَ لِأَنَّهُ لَمْ يَمْلِكْ.

(٢٩) **بَابُ: إِذَا جَامَعَ فِي رَمَضَانَ،**

وَيُذَكَّرُ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ: «مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ عِلَّةٍ وَلَا مَرَضٍ لَمْ يَقْضِهِ صِيَامُ الدَّهْرِ وَإِنْ صَامَهُ». وَبِهِ قَالَ ابْنُ مَسْعُودٍ. وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ، وَالشَّعْبِيُّ، وَسَعِيدُ بْنُ جُبَيْرٍ، وَإِبْرَاهِيمُ، وَقَتَادَةُ،

(1) (Ch.28) The question here means : after emptying the mouth of water there is nothing left in it, so there is no harm if one swallows his saliva.

Jubair, Ibrāhīm, Qatāda and Ḥammād said, "He should observe *Şaum* (fast) one day in lieu of that missed day."

1935. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: A man came to the Prophet ﷺ and said that he had been burnt (ruined). The Prophet ﷺ asked him what is the matter. He replied, "I had sexual intercourse with my wife in Ramaḍān [while I was observing *Şaum* (fast)]." Then a basket full of dates was brought to the Prophet ﷺ and he asked, "Where is the burnt (ruined) man?" He replied, "I am present." The Prophet ﷺ told him to give that basket full of dates in charity (as expiation).

وَحَمَّادٌ: يَقْضِي يَوْمًا مَكَانَهُ.

١٩٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ يَزِيدَ بْنَ هَارُونَ: حَدَّثَنَا يَحْيَى: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ أَخْبَرَهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ بْنِ خُوَيْلِدٍ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: إِنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّهُ اخْتَرَقَ. قَالَ: «مَا لَكَ؟» قَالَ: أَصَبْتُ أَهْلِي فِي رَمَضَانَ، فَأَتَيْتِ النَّبِيَّ ﷺ بِمِكْتَلٍ يُدْعَى الْعَرَقَ، فَقَالَ: «أَبَيْنَ الْمُحْتَرَقُ؟» قَالَ: أَنَا، قَالَ: «تَصَدَّقْ بِهَذَا».

[انظر: ٦٨٢٢]

(30) CHAPTER. If somebody had a sexual intercourse with his wife in Ramaḍān and has got nothing, then if he is given something in charity, he should give the expiation of that sinful act.

(٣٠) بَابُ: إِذَا جَامَعَ فِي رَمَضَانَ وَلَمْ يَكُنْ لَهُ شَيْءٌ فَتَصَدَّقْ عَلَيْهِ فَلْيَكْفُرْ

1936. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: While we were sitting with the Prophet ﷺ a man came and said, "O Allāh's Messenger! I have been ruined." Allāh's Messenger ﷺ asked what was the matter with him. He replied, "I had sexual intercourse with my wife while I was observing *Şaum* (fast)." Allāh's Messenger ﷺ asked him, "Can you afford to manumit a slave?" He replied in the negative. Allāh's Messenger ﷺ asked him, "Can you observe *Şaum* (fast) for two successive months?" He replied in the negative. The Prophet ﷺ asked him, "Can you afford to feed sixty poor persons?" He

١٩٣٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: «مَا لَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تَجِدُ رَقَبَةً تُعِقُّهَا؟» قَالَ:

replied in the negative. The Prophet ﷺ kept silent and while we were in that state, a big basket full of dates was brought to the Prophet ﷺ. He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet ﷺ said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allāh; there is no family between its (i.e., Al-Madina's) two mountains who are poorer than I." The Prophet ﷺ smiled till his premolar teeth became visible and then said, "Feed your family with it."

لا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا، قَالَ: «فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مَسْكِينًا؟» قَالَ: لَا، قَالَ: فَمَكَثَ النَّبِيُّ ﷺ. فَبَيْنَا نَحْرُ عَلَى ذَلِكَ أَتَى النَّبِيُّ ﷺ بِعَرَقٍ فِيهَا تَمْرٌ - وَالْعَرَقُ: الْمَكْتُلُ - قَالَ: «أَيُّنَ السَّائِلُ؟» فَقَالَ: أَنَا، قَالَ: «خُذْ هَذَا فَتَصَدَّقْ بِهِ». فَقَالَ الرَّجُلُ: عَلَى أَفْقَرِ مِنِّي يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلُ بَيْتِ أَفْقَرُ مِنْ أَهْلِ بَيْتِي. فَصَحَّحَكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْبَاؤُهُ، ثُمَّ قَالَ: «أَطْعِمُهُ أَهْلَكَ». [انظر:

١٩٣٧، ٢٦٠٠، ٥٣٦٨، ٦٠٨٧، ٦١٦٤،

٦٧٠٩، ٦٧١١، ٦٨٢٦]

(31) CHAPTER. Can a person who has had sexual intercourse (with his wife) in Ramaḍān feed his family from things given as expiation of his sin if they are needy?

(٣١) بَابُ الْمَجَامِعِ فِي رَمَضَانَ، هَلْ يُطْعِمُ أَهْلَهُ مِنَ الْكَفَّارَةِ إِذَا كَانُوا مَحَاطِيحَ؟

1937. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I had sexual intercourse with my wife in Ramaḍān [while observing Ṣaum (fasting)]." The Prophet ﷺ asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet ﷺ asked him, "Can you observe Ṣaum (fast) for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abū Hurairah added): Then a basket full of dates was brought to the Prophet ﷺ and he said (to that man), "Feed (poor people) with this on your

١٩٣٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنْ الْأَخِرَ وَقَعَ عَلَى امْرَأَتِي فِي رَمَضَانَ. فَقَالَ: «أَتَجِدُ مَا تُحَرِّرُ رَقَبَةً؟» قَالَ: لَا، قَالَ: «أَفَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا، قَالَ: «أَفَتَجِدُ مَا تُطْعِمُ بِهِ سِتِّينَ مَسْكِينًا؟» قَالَ: لَا.

behalf (by way of expiation).” He said, “(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Al-Madīna’s) mountains.” The Prophet ﷺ said, “Then feed your family with it.”

(32) CHAPTER. Cupping (letting out blood medically) and vomiting of a person observing Şaum (fast).

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: “If a person observing Şaum (fast) vomits, that does not break his Şaum (fast), for while he vomits he expels something and does not swallow anything.”

It is mentioned from Abū Hurairah that vomiting breaks the Şaum (fast), but the former narration is more authentic. Ibn ‘Abbās and ‘Ikrima said, “Observing Şaum (fast) means to stop taking food in, not taking it out.” And Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا used to be cupped while he was observing Şaum (fast) but later on he abandoned it and began to be cupped at night. Abū Mūsa was cupped at night. It is narrated that Sa’d, Zaid bin Arqam and Umm Şalama were cupped while observing Şaum (fast). Bukāir said: Umm ‘Alqama, said: “We used to be cupped [during observing Şaum (fast)] in ‘Āishah’s presence and she did not object. Al-Hasan and others narrate on the authority of the Prophet ﷺ, “The cupping and the cupped persons break Şaum (fast) on practising this operation while Şaum (fast).” ‘Āishah told me (Al-Bukhārī) that ‘Abdul-A’lā narrated from Yūnus from Al-Hasan as above. Somebody asked him, “Was that statement reported from the Prophet ﷺ?” He replied, “Yes,” and then added, “Allāh knows better.”

قَالَ: فَأَتَى النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، وَهُوَ الزَّبِيلُ، قَالَ: «أَطْعِمْ هَذَا عَنْكَ». قَالَ: عَلَى أَحْوَجَ مِنَّا؟ مَا بَيْنَ لَا بَيْنَهَا أَهْلُ بَيْتِ أَحْوَجَ مِنَّا. قَالَ: «فَأَطْعِمُهُ أَهْلَكَ». [راجع: ١٩٣٦]

(٣٢) بَابُ الْحِجَامَةِ وَالْقِيءِ لِلصَّائِمِ

وَقَالَ لِي يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ: حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ: سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: إِذَا قَاءَ فَلَا يُفْطِرُ، إِنَّمَا يُخْرِجُ وَلَا يُؤَلِّجُ. وَيُذَكِّرُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ يُفْطِرُ وَالْأَوَّلُ أَصَحُّ. وَقَالَ ابْنُ عَبَّاسٍ وَعِكْرِمَةُ: الصَّوْمُ مِمَّا دَخَلَ وَلَيْسَ مِمَّا خَرَجَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَحْتَجِمُ وَهُوَ صَائِمٌ، ثُمَّ تَرَكَهُ، فَكَانَ يَحْتَجِمُ بِاللَّيْلِ. وَاحْتَجَمَ أَبُو مُوسَى لَيْلًا. وَيُذَكِّرُ عَنْ سَعْدِ بْنِ زَيْدٍ بْنِ أَرْقَمٍ وَأُمِّ سَلَمَةَ أَنَّهُمْ احْتَجَمُوا صِيَامًا. وَقَالَ بُكَيْرٌ، عَنْ أُمِّ عِلْقَمَةَ: كُنَّا نَحْتَجِمُ عِنْدَ عَائِشَةَ فَلَا نُنْهَى. وَيُرْوَى عَنْ الْحَسَنِ عَنْ غَيْرِ وَاحِدٍ مَرْفُوعًا: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ». وَقَالَ لِي عِيَّاشٌ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ مِثْلَهُ. قِيلَ لَهُ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ. ثُمَّ قَالَ: اللَّهُ أَعْلَمُ.

1938. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ was cupped while he was in the state of *Ihrām*, and also while he was observing a *Şaum* (fast).⁽¹⁾

1939. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ was cupped while he was observing *Şaum* (fast).

1940. Narrated Thābit Al-Bunānī: Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ was asked whether they disliked the cupping for a person observing *Şaum* (fast). He replied in the negative and said, "Only if it causes weakness."

Narrated Shu'bah: In the lifetime of the Prophet ﷺ.

(33) CHAPTER. To observe *Şaum* (fast) or not to observe *Şaum* during journeys.

1941. Narrated Ibn Abī Aūfa رَضِيَ اللَّهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ on a journey. He said to a

١٩٣٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ وَاخْتَجَمَ وَهُوَ صَائِمٌ.

[راجع: ١٨٣٥]

١٩٣٩ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ. [راجع: ١٨٣٥]

١٩٤٠ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ ثَابِتَ الْبُنَانِيَّ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ الْحِجَامَةَ لِلصَّائِمِ؟ قَالَ: لَا، إِلَّا مِنْ أَجْلِ الضَّعْفِ. وَزَادَ شَبَابَةُ: حَدَّثَنَا شُعْبَةُ: عَلَى عَهْدِ النَّبِيِّ ﷺ.

(٣٣) بَابُ الصَّوْمِ فِي السَّفَرِ وَالْإِفْطَارِ

١٩٤١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ

(1) (H.1938) *Ḥadīth* No.1938 contradicts the *Ḥadīth* of Al-Ḥasan. Apparently the Muslim jurists have given various interpretations to discard this contradiction: Ash-Shāfi'ī says, "Both *Aḥadīth* are correct, but the one narrated by Ibn 'Abbās is stronger as regards its series of narrators; yet it is better to avoid cupping while observing *Şaum* (fast). But the verdict is to be taken from the *Ḥadīth* of Ibn 'Abbās. I have the knowledge that the Prophet's Companions and their followers and all Muslim scholars think that cupping does not break one's *Şaum*."

Ibn Ḥazm thinks that Al-Ḥasan's *Ḥadīth* is invalidated by another authentic *Ḥadīth* narrated by Abū Sa'īd which goes: "The Prophet ﷺ permitted cupping for person observing *Şaum* (fast)" (*Fath Al-Bārī*).

man, "Get down and mix *Sawīq*⁽¹⁾ (powdered roasted barley or wheat grain) with water for me." The man said, "The sun (has not set yet),⁽²⁾ O Allāh's Messenger" The Prophet ﷺ again said to him, "Get down and mix *Sawīq* with water for me." The man again said, "O Allāh's Messenger! The sun"! The Prophet ﷺ said to him (for the third time), "Get down and mix *Sawīq* with water for me." The man dismounted and mixed *Sawīq* with water for him. The Prophet ﷺ drank it and then beckoned with his hand (towards the east) and said, "When you see the night falling from this side, then a person observing *Şaum* (fast) should break his *Şaum* (fast)".

1942. Narrated 'Āishah رضي الله عنها: Ḥamza bin 'Amr Al-Aslamī said, "O Allāh's Messenger! I observe *Şaum* (fast) continuously."

1943. Narrated 'Āishah رضي الله عنها, the wife of the Prophet ﷺ: Ḥamza bin 'Amr Al-Aslamī asked the Prophet ﷺ, "Should I observe *Şaum* (fast) while travelling?" The Prophet ﷺ replied, "You may observe *Şaum* (fast) if you wish, and you may not observe *Şaum* (fast) if you wish."

الشَّيْبَانِي: سَمَعَ ابْنُ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَقَالَ لِرَجُلٍ: «انْزِلْ فَاجِدْخْ لِي». قَالَ: يَا رَسُولَ اللَّهِ، الشَّمْسُ. قَالَ: «انْزِلْ فَاجِدْخْ لِي» قَالَ: يَا رَسُولَ اللَّهِ الشَّمْسُ، قَالَ: «انْزِلْ فَاجِدْخْ لِي». فَنَزَلَ فَجَدَحَ لَهُ فَشَرِبَ ثُمَّ رَمَى يَدَيْهِ هَهُنَا، ثُمَّ قَالَ: «إِذَا رَأَيْتُمْ اللَّيْلَ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ». تَابَعَهُ جَرِيرٌ وَأَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. [انظر:

١٩٥٥، ١٩٥٦، ١٩٥٨، ٥٢٩٧]

١٩٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ حَمْرَةَ بْنَ عَمْرٍو الْأَسْلَمِيَّ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَسْرُدُ الصَّوْمَ. [انظر: ١٩٤٣]

١٩٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ غَرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّ حَمْرَةَ بْنَ عَمْرٍو الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ ﷺ: أَأَصُومُ فِي السَّفَرِ؟ وَكَانَ كَثِيرَ الصَّيَامِ، فَقَالَ: «إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ». [راجع: ١٩٤٢]

(1) (H.1941) *Sawīq*: See Glossary.

(2) (H.1941) His saying: "The sun (has not set yet)" indicates that the Prophet ﷺ was observing *Şaum* (fast) and the man meant that the time of *Iftār* (breaking the *Şaum*) was not due.

(34) CHAPTER. If a person observed *Şaum* (fast) some days of Ramaḍān and then went on a journey (is it permissible for him to break his *Şaum*).

1944. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger ﷺ set out for Makkah in Ramaḍān and he observed *Şaum* (fast), and when he reached Al-Kadiḍ, he broke his *Şaum* (fast) and the people (with him) broke their *Şaum* (fast) too.

(Abū ‘Abdullāh said, “Al-Kadiḍ is a land covered with water between ‘Uṣfān and Qudaid.”)

(٣٤) بَابُ: إِذَا صَامَ أَيَّامًا مِنْ رَمَضَانَ ثُمَّ سَافَرَ

١٩٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ فَأَفْطَرَ فَأَفْطَرَ النَّاسُ.

قَالَ أَبُو عَبْدِ اللَّهِ: وَالْكَدِيدُ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ. [انظر: ١٩٤٨، ٢٩٥٣، ٤٢٧٥، ٤٢٧٦، ٤٢٧٧، ٤٢٧٨، ٤٢٧٩]

(35) CHAPTER.

1945. Narrated Abū Ad-Dardā رَضِيَ اللَّهُ عَنْهُ: We set out with Allāh’s Messenger ﷺ on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was observing *Şaum* (fast) except the Prophet ﷺ and Ibn Rawāḥa.

(٣٥) بَابُ:

١٩٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ: أَنَّ إِسْمَاعِيلَ بْنَ عُبَيْدِ اللَّهِ: حَدَّثَهُ عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فِي يَوْمٍ حَارٍّ حَتَّى يَضَعُ الرَّجُلُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ وَمَا فِيْنَا صَائِمٌ إِلَّا مَا كَانَ مِنَ النَّبِيِّ ﷺ وَابْنِ رَوَاحَةَ.

(36) CHAPTER. The saying of the Prophet ﷺ to the person observing *Şaum* (fast) who was being shaded on a very hot day, “It is not from *Al-Birr* (righteousness) to observe *Aş-Şaum* (the fast) on a journey.”

(٣٦) بَابُ قَوْلِ النَّبِيِّ ﷺ لِمَنْ ظَلَّلَ عَلَيْهِ وَاشْتَدَّ الْحَرُّ: «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ»

1946. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, “What is the matter?” They said, “He (the man) is observing *Şaum* (fast).” The Prophet ﷺ said, “It is not from *Al-Birr* (righteousness) to observe *Aş-Şaum* (the fast) on a journey.”⁽¹⁾

(37) CHAPTER. The Companions of the Prophet ﷺ did not criticize each other for observing *Şaum* (fast) or not observing *Şaum* (fast) (on journeys).

1947. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: We used to travel with the Prophet ﷺ and neither did the persons observing *Şaum* (fast) criticize those who were not observing *Şaum* (fast), nor did those who were not observing *Şaum* (fast) criticize the ones who were observing *Şaum* (fast).

(38) CHAPTER. Whoever broke his *Şaum* (fast) on a journey (publicly) so that people might see him.

1948. Narrated Tāwūs: Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ set out from Al-Madina to Makkah and he observed *Şaum* (fast) till he reached ‘Uṣfān, where he asked for water and raised his hand to let the people see him, and then

١٩٤٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيُّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرٍو بْنِ الْحَسَنِ ابْنَ عَلِيٍّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ فَرَأَى زَحَامًا وَرَجُلًا قَدْ ظَلَّلَ عَلَيْهِ فَقَالَ: «مَا هَذَا؟» فَقَالُوا: صَائِمٌ، فَقَالَ: «لَيْسَ مِنْ الْبِرِّ الصَّوْمُ فِي السَّفَرِ».

(٣٧) بَابٌ: لَمْ يَعْزِ أَصْحَابُ النَّبِيِّ ﷺ بَعْضُهُمْ بَعْضًا فِي الصَّوْمِ وَالْإِفْطَارِ

١٩٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُسَافِرُ مَعَ النَّبِيِّ ﷺ فَلَمْ يَعْزِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

(٣٨) بَابٌ مَنْ أَفْطَرَ فِي السَّفَرِ لِيَرَاهُ النَّاسُ

١٩٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ،

(1) (H.1946) The *Aḥādīth* of this chapter show that it is permissible for one to observe *Şaum* (fast) or break his *Şaum* while travelling. But it is recommended for a healthy, strong person to observe *Şaum*, whereas a weak or sick person is recommended not to observe *Şaum* (fast). The saying of the Prophet ﷺ, “It is not from *Al-Birr* (righteousness) to observe *Şaum* (fast) on a journey,” is applicable to a particular case, i.e., when one is so weak or sick that observing *Şaum* (fast) would harm him. In such case one has to break his *Şaum* (fast), for Allāh does not like His devotees to harm themselves needlessly.

broke the *Şaum* (fast), and did not observe *Şaum* (fast) after that till he reached Makkah, and that happened in Ramaḍān.

Ibn ‘Abbās used to say, “Allāh’s Messenger ﷺ (sometimes) observed *Şaum* (fast) and (sometimes) did not observe *Şaum* (fast) during the journeys, so whoever wished not to observe *Şaum* (fast), could do so.”

(39) CHAPTER. (The Statement of Allāh (تعالى): “And as for those who can fast with difficulty (e.g. the aged etc.) they have (a choice either to fast or) to feed a *Miskīn* (poor person) (for every day).”⁽¹⁾ (V.2:184)

Ibn ‘Umar and Salama bin Al-Akwa’ said that the provision of the above Verse was abrogated by the following Verse:

“The month of Ramaḍān in which was revealed the Qur’ān.. (up to).. for having guided you, so that you may be grateful to Him.” (V.2:185).

Narrated Ibn Abī Lailā: The companions of Prophet Muḥammad ﷺ: said that when observing *Şaum* (fast) in Ramaḍān was prescribed (for the first time), they could not endure it. So, whoever fed a poor person every day (of Ramaḍān) did not observe *Şaum* (fast) [although he had the power to observe *Şaum* (fast)], and was permitted to do so. Then this order was cancelled by the Verse: “...And that you observe *Şaum* (fast)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ إِلَى يَدِهِ لِيَرَاهُ النَّاسُ فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ، وَذَلِكَ فِي رَمَضَانَ. فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ١٩٤٤]

(٣٩) بَابُ: ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مِسْكِينٍ﴾ [البقرة: ١٨٤].

قَالَ ابْنُ عُمَرَ وَسَلَمَةُ بْنُ الْأَكْوَعِ: نَسَخَتْهَا: ﴿شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ﴾ إِلَى قَوْلِهِ ﴿عَلَى مَا هَدَيْنَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عُمَرُ بْنُ مَرْثَةَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ ﷺ: نَزَلَ رَمَضَانَ فَشَقَّ عَلَيْهِمْ فَكَانَ مَنْ أَطْعَمَ كُلَّ يَوْمٍ مِسْكِينًا تَرَكَ الصَّوْمَ مِمَّنْ يُطِيقُهُ، وَرُخِّصَ لَهُمْ فِي ذَلِكَ فَنَسَخَتْهَا: ﴿وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾ فَأَمَرُوا بِالصَّوْمِ.

(1) (Ch.39) The Verse is interpreted in two ways. It may mean: Those who are able to observe *Şaum* (fast) but do not wish to fast, should give *Fidya*. The scholars who interpret the verse in this way say that the provision of this verse was abrogated by another verse where all Muslims were ordered to observe *Şaum* (fast). Other scholars interpret the Verse as meaning: Those who are able to observe fast only with great difficulty like very old people or a woman who has to nurse her newly born child, etc., are permitted not to observe fast and give the *Fidya* in recompensation. Ibn ‘Umar gives the first verdict but Ibn ‘Abbās thinks that the second is the right one. (*Fath Al-Bārī*).

is better for you.” (V.2:184), so they were ordered to observe *Şaum* (fast).

1949. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا recited the Verse: “They had a choice either to observe *Şaum* (fast) or to feed a poor person for every day, and said that the order of this Verse was cancelled.

(40) CHAPTER. When to make up for the missed days of fasting of Ramaḍān.

Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, “There is no harm to observe fasting intermittently, as the Statement of Allāh تعالى shows: “... The same number [of days which one did not observe *Şaum* (fasts) must be made up] from other days...”

Sa'īd bin Al-Musaiyab said: “The ten days of *Şaum* (fasting) (as *Nawāfil* of *Dhul-Hijjah*) should not be observed till the fasting in lieu of the missed days of Ramaḍān were completed.”

Ibrāhīm said: “If somebody did not observe *Şaum* (fast) in lieu of the missed days of Ramaḍān till the next Ramaḍān came, then he should observe *Şaum* (fast) the present Ramaḍān and then the missed days of the previous Ramaḍān.” Ibrāhīm did not think that that person should feed the poor (as *Fidya*).

Narrated Abū Hurairah indirectly on the authority of the Prophet ﷺ and Ibn 'Abbās that he should feed the poor. But Allāh does not mention the feeding of the poor but only says: “... The same number [of days which one did not observe *Şaum* (fasts) must be made up] from other days...”

1950. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Sometimes I missed some days of

١٩٤٩ - حَدَّثَنَا غِيَاثٌ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَرَأَ ﴿كَفَرَةٌ طَعَامُ مَسْكِينٍ﴾ قَالَ: هِيَ مَنسُوخَةٌ. [انظر: ٤٥٠٦]

(٤٠) بَابٌ: مَتَى يُقْضَى قِضَاءُ رَمَضَانَ؟

وَقَالَ ابْنُ عَبَّاسٍ: لَا بَأْسَ أَنْ يُفَرَّقَ لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فِي صَوْمِ الْعَشْرِ: لَا يَصْلُحُ حَتَّى يَبْدَأَ بِرَمَضَانَ، وَقَالَ إِبْرَاهِيمُ: إِذَا قَرِطَ حَتَّى جَاءَ رَمَضَانَ آخَرَ يَصُومُهُمَا وَلَمْ يَرِ عَلَيْهِ إِطْعَامًا، وَيَذْكُرُ عَنْ أَبِي هُرَيْرَةَ مُرْسَلًا، وَعَنْ ابْنِ عَبَّاسٍ: أَنَّهُ يُطْعِمُ. وَلَمْ يَذْكُرِ اللَّهُ تَعَالَى الْإِطْعَامَ إِنَّمَا قَالَ: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾.

١٩٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:

Ramaḍān, but could not observe *Şaum* (fast) in lieu of them except in the month of Sha'bān." Yaḥyā, (a subnarrator) said, "She used to be busy serving the Prophet ﷺ."

حَدَّثَنَا زُهَيْرٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ إِلَّا فِي شَعْبَانَ. قَالَ يَحْيَى: الشُّغْلُ مِنَ النَّبِيِّ، أَوْ بِالنَّبِيِّ ﷺ.

(41) CHAPTER. The menstruating women should leave the *Şaum* (fast) and *Aş-Şalāt* (the prayer).

(٤١) بَابُ الْحَائِضِ تَتْرُكُ الصَّوْمَ وَالصَّلَاةَ،

Abū Az-Zinād said, "Very often the *Şunna* (legal ways) and the truth go against the opinions, and for the Muslims there is no way out except to follow the truth and the *Şunna* (legal ways) of the Prophet ﷺ, and an example of that is that a menstruating woman should observe *Şaum* (fast) in lieu of her missed *Şaum*, but she is not to offer the *Şalāt* (prayer) in lieu of her missed *Şalāt*."

وَقَالَ أَبُو الزِّنَادِ: إِنَّ السُّنْنَ وَوُجُوهَ الْحَقِّ لَتَأْتِي كَثِيرًا عَلَى خِلَافِ الرَّأْيِ، فَمَا يَجِدُ الْمُسْلِمُونَ بُدًّا مِنْ اتِّبَاعِهَا. مِنْ ذَلِكَ أَنَّ الْحَائِضَ تَقْضِي الصِّيَامَ وَلَا تَقْضِي الصَّلَاةَ.

1951. Narrated Abū Sa'īd رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Isn't it true that a woman does not offer *Şalāt* (prayer) and does not observe *Şaum* (fast) on menstruating? And that is the defect (a loss) in her religion."

١٩٥١ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي زَيْدٌ، عَنْ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُومَ؟ فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا».

[راجع: ٣٠٤]

(42) CHAPTER. Whoever died and he ought to have observed *Şaum* (fast) (the missed days of Ramaḍān, can somebody else observe *Şaum* instead of him?)

(٤٢) بَابُ مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ، وَقَالَ الْحَسَنُ: إِنْ صَامَ عَنْهُ ثَلَاثُونَ رَجُلًا يَوْمًا وَاحِدًا جَازَ.

Al-Hasan said, "If thirty men observe *Şaum* (fast) one day on his behalf then it will be sufficient."

1952. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Allāh's Messenger ﷺ said, "Whoever died and he ought to have observed *Şaum* (fast)

١٩٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ:

(the missed days of Ramaḍān) then his guardians must observe *Ṣaum* (fast) on his behalf."

حَدَّثَنَا أَبِي، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ: أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ: حَدَّثَهُ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ».

تَابَعَهُ ابْنُ وَهْبٍ عَنْ عَمْرِو، وَرَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ ابْنِ أَبِي جَعْفَرٍ.

1953. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: A man came to the Prophet ﷺ and said, “O Allāh’s Messenger! My mother died and she ought to have observed *Ṣaum* (fast) one month (for her missed Ramaḍān). Shall I observe *Ṣaum* on her behalf?” The Prophet ﷺ replied in the affirmative and said, “Allāh’s debts have more right to be paid.”

Sulaiman said: Al-Hakam and Salama said: We were all there when Muslim narrated this *Ḥadīth*. They said: We heard Mujahid saying this on Ibn ‘Abbās’ authority, and the authority of Abī Khalid that: Al-A‘mash told Abī Khalid on the authority of Al-Hakam and Muslim Al-Batin and Salama bin Kuhail who heard Sa‘īd bin Jubair, Aṭa and Mujahid that Ibn ‘Abbās said.

In another narration a woman is reported to have said, “My sister died and Yahya and Abū Mu‘awiya on the authority of Al-A‘mash who said on the authority of Sa‘īd who said he heard Ibn ‘Abbās saying, “A woman said to the Prophet ﷺ, ‘My mother died...’ ” and Ubaidullāh bin ‘Amr on the authority of Zaid bin Abī Unaisa who was told by Al-Hakam who was in turn told by Sa‘īd who reported Ibn ‘Abbās said, “: A woman said to the Prophet ﷺ, ‘My mother died and she had vowed to observe *Ṣaum* (fast) but she didn’t

١٩٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ؛ عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، فَأَقْضِيهِ عَنْهَا؟ قَالَ: «نَعَمْ»، «فَدَيْنَ اللَّهِ أَحَقُّ أَنْ يُقْضَى». قَالَ سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ: وَنَحْنُ جَمِيعًا جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهَذَا الْحَدِيثِ. قَالَا: سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَذَا عَنْ ابْنِ عَبَّاسٍ وَيَذْكُرُ عَنْ أَبِي خَالِدٍ: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْحَكَمِ وَمُسْلِمِ الْبَطِينِ وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَطَاءٍ وَمُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إِنَّ أُخْتِي مَاتَتْ. وَقَالَ يَحْيَى وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ

observe *Şaum* (fast).’” In another narration Ibn ‘Abbās is reported to have said, “A woman said to the Prophet ﷺ, ‘My mother died while she ought to have observed *Şaum* (fast) for fifteen days.’”

عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ: قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي مَاتَتْ. وَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُتَيْسَةَ، عَنِ الْحَكَمِ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ: قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمٌ نَذِرٌ. وَقَالَ أَبُو حَرِيرٍ: حَدَّثَنَا عِكْرَمَةُ عَنْ ابْنِ عَبَّاسٍ: قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ: مَاتَتْ أُمِّي وَعَلَيْهَا صَوْمٌ خَمْسَةَ عَشَرَ يَوْمًا.

(43) CHAPTER. When should the person observing *Şaum* (fast) break his *Şaum* (fast)?

(٤٣) بَابُ: مَتَى يَجِلُّ فِطْرُ الصَّائِمِ؟

And Abū Sa‘īd Al-Khudrī broke his *Şaum* (fast) as soon as the sun’s disc set (disappeared).

وَأَفْطَرَ أَبُو سَعِيدٍ الْخُدْرِيُّ حِينَ غَابَ قُرْصُ الشَّمْسِ.

1954. Narrated ‘Umar bin Al-Khattāb Allāh’s Messenger ﷺ said, “When night falls from this side and the day vanishes from this side and the sun sets, then the person observing *Şaum* (fast) should break his *Şaum* (fast)”.

١٩٥٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامُ بْنُ غُرُوةَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عَاصِمَ بْنَ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَاهُنَا وَأَذْبَرَ النَّهَارُ مِنْ هَاهُنَا وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ».

1955. Narrated ‘Abdullāh bin Abī Aūfā Rَضِيَ اللَّهُ عَنْهُمَا: We were in the company of the Prophet ﷺ on a journey and he was observing *Şaum* (fast), and when the sun set, he addressed somebody, “O so-and-so, get up and mix *Sawīq* with water for us.” He replied, “O Allāh’s Messenger! (Will you wait) till it is evening?” The Prophet ﷺ said, “Get down and mix *Sawīq* with water for us.”

١٩٥٥ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: «كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ وَهُوَ صَائِمٌ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِبَعْضِ الْقَوْمِ: «يَا فُلَانُ،

He replied, "O Allāh's Messenger! (If you wait) till it is evening." The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." He replied, "It is still daytime."⁽¹⁾ The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." He got down and mixed *Sawīq* for them. The Prophet ﷺ drank it and then said, "When you see night falling from this side, the fasting person should break his *Şaum* (fast)."

(44) CHAPTER. *Iḥār* [to break the *Şaum* (fast)] with the available water or anything else.

1956. Narrated 'Abdullāh bin Abī Aūfa رضي الله عنهما: We were travelling with Allāh's Messenger ﷺ and he was observing *Şaum* (fast), and when the sun set, he said to (someone), "Get down and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! (Will you wait) till it is evening?" The Prophet ﷺ again said, "Get down and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! It is still daytime." The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." So, he got down and carried out that order. The Prophet then said, "When you see night falling from this side, the person observing *Şaum* (fast) should break his *Şaum* (fast)" and he beckoned with his finger towards the east.

(45) CHAPTER. To hasten the *Iḥār* [breaking of the fast].

1957. Narrated Sahl bin Sa'd: Allāh's

قُمْ فَاجْدَحْ لَنَا، فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ، قَالَ: «انْزِلْ فَاجْدَحْ لَنَا»، قَالَ: يَا رَسُولَ اللَّهِ فَلَوْ أَمْسَيْتَ، قَالَ: «انْزِلْ فَاجْدَحْ لَنَا»، قَالَ: إِنَّ عَلَيْكَ نَهَارًا. قَالَ: «انْزِلْ فَاجْدَحْ لَنَا»، فَتَزَلَّ فَجَدَحَ لَهُمْ فَشَرِبَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٤١]

(٤٤) بَابُ: يُفْطِرُ بِمَا تَيْسَّرُ مِنَ الْمَاءِ أَوْ غَيْرِهِ

١٩٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ سُلَيْمَانُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ صَائِمٌ فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: «انْزِلْ فَاجْدَحْ لَنَا»، قَالَ: يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ، قَالَ: «انْزِلْ فَاجْدَحْ لَنَا»، قَالَ: يَا رَسُولَ اللَّهِ إِنَّ عَلَيْكَ نَهَارًا، قَالَ: «انْزِلْ فَاجْدَحْ لَنَا». فَتَزَلَّ فَجَدَحَ. ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ»، وَأَشَارَ بِإِصْبَعِهِ قِبَلَ الْمَشْرِقِ. [راجع: ١٩٤١]

(٤٥) بَابُ تَعْجِيلِ الْإِفْطَارِ

١٩٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

(1) (H.1955) Perhaps that companion of the Prophet ﷺ thought that the sun had not set but was still hidden behind a hill or the like, or it was cloudy and thus was not sure of the setting of the sun. (*Fath Al-Bārī*)

Messenger ﷺ said, "The people will remain on the right path as long as they hasten the *Iftar* [breaking of the *Şaum* (fast)]."

1958. Narrated Ibn Abi Aūfa رَضِيَ اللَّهُ عَنْهُما: I was with the Prophet ﷺ on a journey, and he observed the *Şaum* (fast) till evening. The Prophet ﷺ said to a man, "Get down and mix *Sawīq* with water for me." He replied, "Will you wait till it is evening?" The Prophet ﷺ said, "Get down and mix *Sawīq* with water for me; when you see night falling from this side, the person observing *Şaum* (fast) should *Iftar* [break his *Şaum* (fast)]."

(46) CHAPTER. If somebody *Aftara* [breaks the *Şaum* (fast)], thinking that the sun has set and then sees the sun still visible. [Should he make up for that *Şaum*?]

1959. Narrated Abū Usāma: Hishām bin 'Urwa said on the authority of Fāṭima: Asmā bint Abī Bakr رَضِيَ اللَّهُ عَنْهُما said, "We broke our fast (*Iftar*) during the lifetime of the Prophet ﷺ on a cloudy day and then the sun appeared." Hishām was asked, "Were they ordered to observe fasting in lieu of that day?" He replied, "It had to be made up for." Ma'mar said, "I heard Hishām saying, 'I don't know whether they observed fasting in lieu of that day or not.'"

[See *Fath Al-Bārī*]

(47) CHAPTER. *Şaum* (fasting) of boys (children etc.)

And 'Umar رَضِيَ اللَّهُ عَنْهُ said to a drunk in the month of Ramaḍān, "Woe to you!

يُوسُفُ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ».

١٩٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ سُلَيْمَانَ، عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَصَامَ حَتَّى أُمْسَى، قَالَ لِرَجُلٍ: «انْزِلْ فَاجِدْ لِي»، قَالَ: لَوْ أَنْتَظَرْتُ حَتَّى تُمْسِيَ، قَالَ: «انْزِلْ فَاجِدْ لِي»، إِذَا رَأَيْتَ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٤١]

(٤٦) بَابُ: إِذَا أَفْطَرَ فِي رَمَضَانَ ثُمَّ طَلَعَتِ الشَّمْسُ

١٩٥٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: أَفْطَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ يَوْمَ غَيْمٍ ثُمَّ طَلَعَتِ الشَّمْسُ. قِيلَ لَهُشَامُ: فَأَمِرُوا بِالْقَضَاءِ؟ قَالَ: بَدَأَ مِنْ قَضَاءِ. وَقَالَ مَعْمَرٌ: سَمِعْتُ هِشَامًا يَقُولُ: لَا أَذْرِي أَقْضُوا أَمْ لَا.

(٤٧) بَابُ صَوْمِ الصَّبِيَّانِ،

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لِنَشْوَانَ

(Even) our boys (children etc.) are observing Şaum (fast) (and you are drunk!)” And then he gave him the legal punishment.

1960. Narrated Ar-Rubai' bint Mu'awwidh: The Prophet ﷺ sent a messenger to the village of the Anşār in the morning of the day of 'Ashūra' (10th of Muḥarram) to announce: “Whoever has eaten something should not eat but complete the Şaum (fast), and whoever is observing the Şaum (fast) should complete it.” She further said, “Since then we used to observe Şaum (fast) on that day regularly and also make our boys (children etc.) to observe fasting. We used to make toys of wool for the boys (children etc.) and if anyone of them cried for food, he was given those toys till it was the time of the Iftār [breaking of the Şaum (fast)]”.

(48) CHAPTER. Al-Wiṣāl [i.e., to observe Şaum (fast) continuously without eating or drinking anything by day or night, may be for a day or two or more].

And whoever says that there is no Şaum (fast) at night according to the Statement of Allāh عزَّ وجلَّ “Then complete your fast till the nightfall...” (V.2:187). And the Prophet ﷺ forbade it (i.e., Al-Wiṣāl) with mercy to them (Muslims) and to keep them healthy. And what is hated as regards excessive practices of worshipping.

1961. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Do not practise Al-Wiṣāl [fasting continuously without breaking one's Şaum (fast) in the evening or eating before the following dawn].” The people said to the Prophet ﷺ, “But you practise Al-Wiṣāl?” The Prophet ﷺ replied, “I am not like any of you, for I am given food and drink (by Allāh) during the night.”

فِي رَمَضَانَ: وَيُذَكِّرُ، وَصِيَانًا صِيَامًا! فَضْرَتُهُ.

١٩٦٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

بِشْرِ ابْنُ الْمُفَضَّلِ عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنِ الرَّبِيعِ بْنِ مَعْوُذٍ قَالَتْ: أَرْسَلَ النَّبِيُّ ﷺ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ: «مَنْ أَصْبَحَ مُفْطَرًا فَلَيْتَمَ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَصْبَحَ صَائِمًا فَلَيْتُمْ» قَالَتْ: فَكُنَّا نَصُومُهُ بَعْدَ وَنُصُومِ صِيَانَتِنَا وَنَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ. فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَلِكَ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ.

(٤٨) بَابُ الْوِصَالِ،

وَمَنْ قَالَ: لَيْسَ فِي اللَّيْلِ صِيَامٌ لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ﴾ [البقرة: ١٨٧]. وَنَهَى النَّبِيُّ ﷺ عَنْهُ رَحْمَةً لَهُمْ وَإِقَاءً عَلَيْهِمْ وَمَا يُكْرَهُ مِنَ التَّعَمُّقِ.

١٩٦١ - حَدَّثَنَا مُسَدَّدٌ قَالَ:

حَدَّثَنِي يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُوَاصِلُوا». قَالُوا: إِنَّكَ تُوَاصِلُ. قَالَ: «لَسْتُ كَأَحَدٍ مِنْكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى، أَوْ إِنِّي آيَيْتُ أُطْعَمُ وَأُسْقَى». [انظر: ٧٢٤١]

1962. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ forbade *Al-Wiṣāl*. The people said (to him), “But you practise it?” He said, “I am not like you, for I am given food and drink (by Allāh).”

١٩٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوَصَالِ، قَالُوا: إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى». [راجع: ١٩٦٢]

1963. Narrated Abū Sa‘īd رَضِيَ اللهُ عَنْهُ that he had heard the Prophet ﷺ saying, “Do not *Ṣaum* (fast) continuously (i.e., do not practise *Al-Wiṣāl*), and if you intend to lengthen your *Ṣaum* (fasting period), then carry it on only till the *Saḥar* (before the following dawn).” The people said to him, “But you practise (*Al-Wiṣāl*), O Allāh’s Messenger!” He replied, “I am not similar to you, for during night I have One Who makes me eat and drink.”

١٩٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَابٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا تُوَاصِلُوا فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ». قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ؟! قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ. إِنِّي أَبِيتُ لِي مُطْعَمٌ يُطْعِمُنِي، وَسَاقٍ يَسْقِينِي». [انظر: ١٩٦٧]

1964. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ forbade *Al-Wiṣāl* with mercy to them. They said to him, “But you practise *Al-Wiṣāl*?” He said, “I am not similar to you, for my Lord gives me food and drink.”

١٩٦٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدٌ قَالَا: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوَصَالِ رَحْمَةً لَهُمْ، فَقَالُوا: إِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي». قَالَ أَبُو عَبْدِ اللَّهِ لَمْ يَذْكُرْ عُثْمَانُ: رَحْمَةً لَهُمْ.

Abdullāh said that Uthman did not mention: “Mercy to them (towards the companions).”

(٤٩) بَابُ التَّنْكِيلِ لِمَنْ أَكْثَرَ الْوَصَالِ،

(49) CHAPTER. The punishment for the person who practises *Al-Wiṣāl* very often.

رَوَاهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

This is narrated by Anas on the authority of the Prophet ﷺ.

1965. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Al-Wiṣāl* in observing *As-Şaum* (the fasts). So, one of the Muslims said to him, "But you practise *Al-Wiṣāl*, O Allāh's Messenger!" The Prophet ﷺ replied, "Who amongst you is similar to me? I am given food and drink during night by my Lord." So, when the people refused to stop *Al-Wiṣāl* (fasting continuously), the Prophet ﷺ observed *Şaum* (the fast) day and night continuously along with them for a day and then another day and then they saw the crescent-moon (of the month of *Shawwāl*). The Prophet ﷺ said to them (angrily), "If it (the crescent) had not appeared, I would have made you observe *Şaum* for a longer period." That was as a punishment for them when they refused to stop (practising *Al-Wiṣāl*).

[See *Faṭḥ Al-Bārī*]

1966. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said twice, "(O you people) Be cautious! Do not practise *Al-Wiṣāl*." The people said to him, "But you practise *Al-Wiṣāl*!?" The Prophet ﷺ replied, "My Lord gives me food and drink during night. Do that much of deeds which are within your ability."

(50) CHAPTER. To observe *Şaum* (fast) continuously day and night (*Al-Wiṣāl*) till the time of *Sahar* (last part of night).

1967. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not observe *Şaum* (fast) continuously day and

١٩٦٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ فِي الصَّوْمِ. فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ: إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ، قَالَ: «وَأَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا ثُمَّ رَأَوْا الْهَيْلَالَ. فَقَالَ: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ»، كالتَّكْوِيلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا. [انظر: ١٩٦٦، ٦٨٥١،

[٧٢٩٩، ٧٢٤٢]

١٩٦٦ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْوِصَالَ»، مَرَّتَيْنِ. قِيلَ: إِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ، فَاتَّكَلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ».

[راجع: ١٩٦٥]

(٥٠) بَابُ الْوِصَالِ إِلَى السَّحَرِ

١٩٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ

night (i.e., do not practise *Al-Wiṣāl*) and if anyone of you intends to *Ṣaum* (fast) continuously day and night, he should continue till the *Sahar* (before the following dawn).” They said, “But you practise *Al-Wiṣāl*, O Allāh’s Messenger!” The Prophet ﷺ said, “I am not similar to you; during night I have One Who makes me eat and drink.”

(51) CHAPTER. If someone forces his Muslim brother to break his (*Nawāfil*) fast, by giving him an oath, the person observing *Ṣaum* (fast) has not to observe *Ṣaum* (fast) in lieu of it if the giving up of the *Ṣaum* was better for him.

1968. Narrated Abū Juhaifa : The Prophet ﷺ made a bond of brotherhood between Salmān and Abū Ad-Dardā’. Salmān paid a visit to Abū Ad-Dardā’ and found Umm Ad-Dardā’ dressed in shabby clothes and asked her why she was in that state. She replied, “Your brother Abū Ad-Dardā’ is not interested in (the luxuries of) this world.” In the meantime Abū Ad-Dardā’ came and prepared a meal for Salmān. Salmān requested Abū Ad-Dardā’ to eat (with him), but Abū Ad-Dardā’ said, “I am observing *Ṣaum* (fast).” Salmān said, “I am not going to eat unless you eat.” So, Abū Ad-Dardā’ ate (with Salmān). When it was night and (a part of the night passed), Abū Ad-Dardā’ got up (to offer the night prayer), but Salmān told him to sleep and Abū Ad-Dardā’ slept. After sometime Abū Ad-Dardā’ again got up but Salmān told him to sleep. When it was the last hours of the night, Salmān told him to get up then, and both of them offered the *Ṣalāt* (prayer). Salmān told Abū Ad-Dardā’, “Your Lord has a right on you, your

يَزِيدَ، عَنْ عَبْدِ اللَّهِ ابْنِ حَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُوَاصِلُوا، فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحْرِ». قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ، قَالَ: «لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أُبَيْتُ لِي مُطْعَمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِي». [راجع: ١٩٦٣]

(٥١) بَابُ مَنْ أَقْسَمَ عَلَى أَخِيهِ لِيُفْطِرَ فِي التَّطَوُّعِ، وَلَمْ يَرِ عَلَيْهِ قَضَاءُ إِذَا كَانَ أَوْفَقَ لَهُ

١٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ. فَوَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً، فَقَالَ لَهَا: مَا شَأْنُكَ؟ قَالَتْ: أَخْوَكُ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا فَقَالَ لَهُ: كُلْ، قَالَ: فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِأَكِلٍ حَتَّى تَأْكُلَ. قَالَ: فَأَكَلَ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ، قَالَ: نَمْ. فَنَامَ ثُمَّ ذَهَبَ يَقُومُ فَقَالَ: نَمْ. فَلَمَّا كَانَ مِنَ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ: قُمْ الْآنَ، فَصَلِّا. فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ

ownself has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you.” Abū Ad-Dardā’ came to the Prophet ﷺ and narrated the whole story. The Prophet ﷺ said, “Salmān has spoken the truth.”

(52) CHAPTER. *Ṣaum* (fasting) in the month of Sha’bān.

1969. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Allāh’s Messenger ﷺ used to observe *Ṣaum* (fast) till one would say that he would never stop observing *Ṣaum* (fast), and he would abandon *Ṣaum* (fast) till one would say that he would never observe *Ṣaum* (fast). I never saw Allāh’s Messenger ﷺ observing *Ṣaum* (fast) for a whole month except the month of Ramaḍān, and did not see him fasting in any month more than in the month of Sha’bān.

1970. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ never observed *Ṣaum* (fast) in any month more than in the month of Sha’bān. He used to say, “Do those deeds which you can do easily, as Allāh will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds).” The most beloved *Ṣalāt* (prayer) to the Prophet ﷺ was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet ﷺ offered a *Ṣalāt* (prayer) he used to offer it regularly.

(53) CHAPTER. What is said about the fasting and non-fasting (periods) of the Prophet ﷺ.

عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِأَهْلِكَ عَلَيْكَ حَقًّا. فَأَعْطُ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانُ». [انظر: ٦١٣٩]

(٥٢) بَابُ صَوْمِ شَعْبَانَ

١٩٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى يَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى يَقُولَ: لَا يَصُومُ. وَمَا رَأَيْتُ النَّبِيَّ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ إِلَّا رَمَضَانَ وَمَا رَأَيْتُهُ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ. [انظر: ١٩٧٠، ٦٤٦٥]

١٩٧٠ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ يَصُومُ شَهْرًا أَكْثَرَ مِنْ شَعْبَانَ، وَكَانَ يَقُولُ: «خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا». وَأَحَبُّ الصَّلَاةِ إِلَى النَّبِيِّ ﷺ مَا دُوِّمَ عَلَيْهِ وَإِنْ قَلَّتْ. وَكَانَ إِذَا صَلَّى صَلَاةً دَاوَمَ عَلَيْهَا. [راجع: ١٩٦٩]

(٥٣) بَابُ مَا يُذَكَّرُ مِنْ صَوْمِ النَّبِيِّ ﷺ وَإِفْطَارِهِ

1971. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ never observed *Şaum* (fast) a full month except the month of Ramaḍān, and he used to observe *Şaum* (fast) till one could say, “By Allāh, he will never stop observing *Şaum* (fast),” and he would abandon observing *Şaum* (fast) till one would say, “By Allāh, he will never observe *Şaum* (fast).”

1972. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ used to leave observing *Şaum* (fast) in a certain month till we thought that he would not observe *Şaum* (fast) in that month, and he used to fast in another month till we thought he would not stop observing *Şaum* (fast) at all in that month. And if one wanted to see him offering *Şalāt* (prayer) at night, one could see him (in that condition), and if one wanted to see him sleeping at night, one could see him (in that condition) too.

1973. Narrated Ḥumaid: I asked Anas رَضِيَ اللَّهُ عَنْهُ about the *Şaum* (fasting) of the Prophet ﷺ. He said, “Whenever I liked to see the Prophet ﷺ observing *Şaum* (fast) in any month, I could see that, and whenever I liked to see him not observing *Şaum* (fast), I could see that too, and if I liked to see him offering *Şalāt* (prayer) in any night, I could see that, and if I liked to see him sleeping, I could see that, too.” Anas further said, “I never touched silk or velvet softer than the hand of Allāh’s Messenger ﷺ, and never smelled musk or perfume more pleasant than the smell of Allāh’s Messenger ﷺ.”

١٩٧١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا صَامَ النَّبِيُّ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ. وَيَصُومُ حَتَّى يَقُولَ الْقَائِلُ: لَا وَاللَّهِ لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى يَقُولَ الْقَائِلُ: لَا وَاللَّهِ لَا يَصُومُ.

١٩٧٢ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ: أَنَّهُ سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لَا يَصُومَ مِنْهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لَا يُفْطِرُ مِنْهُ شَيْئًا. وَكَانَ لَا تَشَاءُ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ، وَلَا نَائِمًا إِلَّا رَأَيْتَهُ. وَقَالَ سُلَيْمَانُ، عَنْ حُمَيْدٍ: أَنَّهُ سَأَلَ أَنَسًا فِي الصَّوْمِ.

[راجع: ١١٤١]

١٩٧٣ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا أَبُو خَالِدٍ الْأَحْمَرُ: أَخْبَرَنَا حُمَيْدٌ قَالَ: سَأَلْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ عَنْ صِيَامِ النَّبِيِّ ﷺ فَقَالَ: مَا كُنْتُ أُحِبُّ أَنْ أَرَاهُ مِنَ الشَّهْرِ صَائِمًا إِلَّا رَأَيْتُهُ، وَلَا مُفْطِرًا إِلَّا رَأَيْتُهُ. وَلَا مِنَ اللَّيْلِ قَائِمًا إِلَّا رَأَيْتُهُ، وَلَا نَائِمًا إِلَّا رَأَيْتُهُ. وَلَا مَسِسْتُ خَرَّةً وَلَا حَرِيرَةً أَلَيْنَ مِنْ كَثَرِ رَسُولِ اللَّهِ ﷺ، وَلَا سَمِمْتُ

مِسْكَةً وَلَا عَيْبَرَةً أَطْيَبَ رَائِحَةً مِنْ
رَائِحَةِ رَسُولِ اللَّهِ ﷺ. [راجع: ١١٤١]

(٥٤) بَابُ حَقِّ الصَّيْفِ فِي الصَّوْمِ

(54) CHAPTER. The right of the guest in fasting.

1974. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ: “Once Allāh’s Messenger ﷺ came to me,” and then he narrated the whole narration, i.e., your guest has a right on you, and your wife has a right on you. I then asked about the *Şaum* (fasting) of Dāwūd (David) عليه السلام. The Prophet ﷺ replied, “Half of the year,” [i.e., he used to observe *Şaum* (fast) on every alternate day].

١٩٧٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا هَارُونُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَلِيُّ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِي رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ الْحَدِيثَ. يَعْني: «إِنَّ لِرِزْوَرِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرِزْوَجِكَ عَلَيْكَ حَقًّا». فَقُلْتُ: وَمَا صَوْمُ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ».

[راجع: ١١٣١]

(٥٥) بَابُ حَقِّ الْجِسْمِ فِي الصَّوْمِ

(55) CHAPTER. The right of the body in observing *As-Şaum* (the fast).

1975. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ: Allāh’s Messenger ﷺ said to me, “O ‘Abdullāh! Have I not been informed that you observe *Şaum* (fast) during the day and offer *Şalāt* (prayer) all the night.” ‘Abdullāh replied, “Yes, O Allāh’s Messenger!” The Prophet ﷺ said, “Don’t do that; observe *Şaum* (fast) for few days and then give it up for few days, offer *Şalāt* (prayer) and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to observe *Şaum* (fast) three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year.” I insisted (on fasting) and so I was given a hard instruction. I said, “O Allāh’s

١٩٧٥ - حَدَّثَنَا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى ابْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِي رَضِيَ اللَّهُ عَنْهُمَا، قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ، أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟» فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: فَلَا تَفْعَلْ، صُمْ وَأَفْطِرْ، وَفُمْ وَنَمْ، فَإِنَّ لَجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنَيْكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرِزْوَجِكَ

Messenger! I have strength.” The Prophet ﷺ said, “Observe *Şaum* (fast) like the fasting of the Prophet Dāwūd (David) عليه السلام and do not observe fast more than that.” I asked “How was the fasting of the Prophet of Allāh, David عليه السلام?” He said, “Half of the year,” (i.e., he used to observe fast on every alternate day).

Afterwards when ‘Abdullāh became old, he used to say, “It would have been better for me if I had accepted the permission of the Prophet ﷺ [hich he gave me i.e., to observe *Şaum* (fast) only three days a month].”

(56) CHAPTER. Observing *Şaum* (fasting) daily throughout the life.

1976. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: Allāh’s Messenger ﷺ was informed that I had taken an oath to fast daily and to offer *Şalāt* (prayers) (every night) all the night throughout my life. (So Allāh’s Messenger ﷺ came to me and asked whether it was correct). I replied, “Let my parents be sacrificed for you! I said so.” The Prophet ﷺ said, “You will not be able to do that. So, fast for few days and give it up for few days, offer *Şalāt* (prayer) and sleep. Observe *Şaum* (fast) three days a month as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting.” The Prophet ﷺ said to me, “Observe *Şaum* (fast) one day and give up fasting for two days.” I replied, “I can do better than that.” The Prophet ﷺ said: “Then observe *Şaum* (fast) a day and give it up for a day and that is the *Şaum* (fast) of Prophet Dāwūd (David) عليه السلام, and that is

عَلَيْكَ حَقًّا، وَإِنَّ لَزُورِكَ عَلَيْكَ حَقًّا. وَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَإِذَنْ ذَلِكَ صِيَامُ الدَّهْرِ كُلِّهِ، فَشَدَدْتُ فَشَدَدَ عَلَيَّ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَجِدُ قُوَّةً. قَالَ: «فَصُمْ صِيَامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ، وَلَا تَزِدْ عَلَيْهِ». قُلْتُ: وَمَا كَانَ صِيَامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ؟ قَالَ: «نِصْفَ الدَّهْرِ». وَكَانَ عَبْدُ اللَّهِ يَقُولُ بَعْدَ مَا كَبِرَ: يَا لَيْتَنِي قَبِلْتُ رُخْصَةَ النَّبِيِّ ﷺ. [راجع: ١١٣١]

(٥٦) بَابُ صَوْمِ الدَّهْرِ

١٩٧٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: أَخْبَرَ رَسُولُ اللَّهِ ﷺ أَنِّي أَقُولُ: وَاللَّهِ لَا صُومَ النَّهَارِ وَلَا قُومَ اللَّيْلِ مَا عِشْتُ. فَقُلْتُ لَهُ: قَدْ قُلْتُهُ بَأْيِي أَنْتَ وَأُمِّي. قَالَ: «فَإِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ فَصُمْ وَأَفْطِرْ، وَتَمِّمْ، وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ». قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ». قُلْتُ: إِنِّي أُطِيقُ

the best *Şaum* (fast).” I said, “I have the strength to do better (more) than that.” The Prophet ﷺ said, “There is no better (fasting) than that.”

(57) CHAPTER. The right of the family (wife) in observing *As-Şaum* (the fast).

This is narrated by Abū Juhaifa from the Prophet ﷺ.

1977. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: The news of my observing *Şaum* (fasting) daily and offering *Şalāt* (prayer) every night throughout the night reached the Prophet ﷺ. So he sent for me, or I met him, and he ﷺ said, “I have been informed that you observe *Şaum* (fast) every day and offer *Şalāt* (prayer) every night (all the night). Observe *Şaum* (fast) (for some days) and give it up (for some days), offer *Şalāt* (prayer) and sleep for your eyes have a right on you, and your body and your family (your wife) have a right on you.” I replied, “I have more strength than that (for fasting).” The Prophet ﷺ said, “Then observe *Şaum* (fast) like the *Şaum* (fast) of (the Prophet) Dāwūd (David) عليه السلام.” I said, “How?” He replied, “He used to observe *Şaum* (fast) on alternate days, and he used not to flee on meeting the enemy.” I said, “From where can I get that chance, O Allāh’s Prophet?” [‘Aṭā said, “I do not know how the expression of ‘observe *Şaum* (fast) daily throughout the life’ occurred.”] So, the Prophet ﷺ said, twice, “Whoever observe *Şaum* (fast) daily throughout his life is just as the one who does not observe *Şaum* (fast) at all.”

أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، فَذَلِكَ صِيَامُ دَاوُدَ عَلَيْهِ السَّلَامُ وَهُوَ أَفْضَلُ الصِّيَامِ». فَقُلْتُ: إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَا أَفْضَلَ مِنْ ذَلِكَ».

[راجع: ١١٣١]

(٥٧) بَابُ حَقِّ الْأَهْلِ فِي الصَّوْمِ،
رَوَاهُ أَبُو جُحَيْفَةَ عَنِ النَّبِيِّ ﷺ.

١٩٧٧ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ:

أَخْبَرَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، سَمِعْتُ عَطَاءً أَنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَلَغَ النَّبِيُّ ﷺ أَنِّي أَسْرُدُ الصَّوْمَ، وَأَصْلِي اللَّيْلُ. فِيمَا أَرْسَلَ إِلَيَّ وَإِمَّا لَقِيْتُهُ فَقَالَ: «أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ وَلَا تُفْطِرُ وَتُصَلِّي؟ فَصُمْ وَأَفْطِرْ وَتُمْ وَتَمْ. فَإِنَّ لِعَيْنِكَ عَلَيْكَ حَظًّا، وَإِنَّ لِنَفْسِكَ وَأَهْلِكَ عَلَيْكَ حَظًّا». قَالَ: إِنِّي لَأَقْوَى لِدَٰلِكَ، قَالَ: «فَصُمْ صِيَامَ دَاوُدَ عَلَيْهِ السَّلَامُ». قَالَ: وَكَيْفَ؟ قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى». قَالَ: مَنْ لِي بِهِذِهِ يَا نَبِيَّ اللَّهِ؟ قَالَ عَطَاءٌ: لَا أَذْهَبُ كَيْفَ ذَكَرَ صِيَامَ الْأَبَدِيِّ؟ قَالَ النَّبِيُّ ﷺ: «لَا صَامَ مَنْ صَامَ الْأَبَدَ» مَرَّتَيْنِ.

[راجع: ١١٣١]

(58) CHAPTER. Şaum (fasting) on alternate days.

1978. Narrated Mujāhid from ‘Abdullāh bin ‘Amr رضي الله عنهما: The Prophet ﷺ said (to ‘Abdullāh), “Observe Şaum (fast) three days a month.” ‘Abdullāh said, (to the Prophet ﷺ), “I am able to observe Şaum (fast) more than that.” They kept on arguing on this matter till the Prophet ﷺ said, “Observe Şaum (fast) on alternate days, and recite the whole Qur’ān once a month.” ‘Abdullāh said, “I can recite more (in a month),” and the argument went on till the Prophet ﷺ said, “Recite the whole Qur’ān once in three days.” (i.e., you must not recite the whole Qur’ān in less than three days).

(59) CHAPTER. The Şaum (fasting) of Dāwūd (David) عليه السلام.

1979. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ رضي الله عنهما: The Prophet ﷺ said to me, “You observe Şaum (fast) daily all the year and offer Şalāt (prayer) (every night) all the night?” I replied in the affirmative. The Prophet ﷺ said, “If you keep on doing this, your eyes will become weak and your body will get tired. He who observes Şaum (fast) all the year is as he who did not observe Şaum (fast) at all. Observing Şaum (fast) of three days (a month) will be equal to observing Şaum (fast) of the whole year.” I replied, “I have the strength for more than this.” The Prophet ﷺ said, “Then observe Şaum (fast) like the fasting of Dāwūd (David) عليه السلام who used to observe Şaum (fast) on alternate days and would never flee from the battle field on meeting the enemy.”

(٥٨) بَابُ صَوْمِ يَوْمٍ وَإِطَارِ يَوْمٍ

١٩٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ قَالَ: سَمِعْتُ مُجَاهِدًا، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «صُمْ مِنْ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ». قَالَ: أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، فَمَا زَالَ حَتَّى قَالَ: «صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا»، فَقَالَ: «افْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ»، قَالَ: إِنِّي أُطِيقُ أَكْثَرَ، فَمَا زَالَ حَتَّى قَالَ: «فِي ثَلَاثٍ».

[راجع: ١١٣١]

(٥٩) بَابُ صَوْمِ دَاوُدَ عَلَيْهِ السَّلَامُ

١٩٧٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ أَبَا الْعَبَّاسِ الْمَكِّيَّ، وَكَانَ شَاعِرًا، وَكَانَ لَا يَتَّهَمُ فِي حَدِيثِهِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِي رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «إِنَّكَ لَتَصُومُ الدَّهْرَ، وَتَقُومُ اللَّيْلَ؟» فَقُلْتُ: نَعَمْ. قَالَ: «إِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمْتَ لَهُ الْعَيْنَ، وَنَفِهْتَ لَهُ النَّفْسَ. لَا صَامَ مَنْ صَامَ الدَّهْرَ، صَوْمُ ثَلَاثَةِ أَيَّامٍ صَوْمُ الدَّهْرِ كُلِّهِ»، قُلْتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ: «فَصُمْ

صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ، كَانَ يَصُومُ
يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا
لَاقَى. [راجع: ١١٣١]

١٩٨٠ - حَدَّثَنَا إِسْحَاقُ بْنُ
شَاهِينَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ
عَبْدِ اللَّهِ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي
قِلَابَةَ قَالَ: أَخْبَرَنِي أَبُو الْمَلِيحِ قَالَ:
دَخَلْتُ مَعَ أَبِيكَ عَلَى عَبْدِ اللَّهِ ابْنِ
عَمْرٍو، فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ
لَهُ صُومِي، فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لَهُ
وِسَادَةً مِنْ أَدَمَ حَشَوْهَا لَيْفٌ فَجَلَسَ
عَلَى الْأَرْضِ، وَصَارَتْ الْوِسَادَةُ بَيْنِي
وَبَيْنَهُ. فَقَالَ: «أَمَا يَكْفِيكَ مِنْ كُلِّ
شَهْرٍ ثَلَاثَةُ أَيَّامٍ؟» قَالَ: قُلْتُ: يَا
رَسُولَ اللَّهِ، قَالَ: «خَمْسًا». قُلْتُ: يَا
رَسُولَ اللَّهِ، قَالَ: «سَبْعًا»، قُلْتُ: يَا
رَسُولَ اللَّهِ، قَالَ: «تِسْعًا»، قُلْتُ: يَا
رَسُولَ اللَّهِ، قَالَ: «إِخْدَى عَشْرَةَ». ثُمَّ
قَالَ النَّبِيُّ ﷺ: «لَا صَوْمَ فَوْقَ صَوْمِ
دَاوُدَ عَلَيْهِ السَّلَامُ، شَطْرُ الدَّهْرِ صُمْ
يَوْمًا وَأَفْطِرْ يَوْمًا». [راجع: ١١٣١]

(٦٠) بَابُ صِيَامِ الْبَيْضِ ثَلَاثَ
عَشْرَةٍ، وَأَرْبَعِ عَشْرَةٍ، وَخَمْسِ عَشْرَةٍ

1980. Narrated 'Abdullah bin 'Amr رضي الله عنه was informed about my Şaum (fasts), and he came to me and I spread for him a leather cushion stuffed with palm fibre, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to observe Şaum (fast) three days a month?" I replied, "O Allāh's Messenger! [I can observe Şaum (fast) more]." He said, "Five?" I replied, "O Allāh's Messenger! [I can observe Şaum (fast) more]." He said, "Seven?" I replied, "O Allāh's Messenger! [I can observe Şaum (fast) more]." He said, "Nine (days per month)?" I replied, "O Allāh's Messenger! [I can observe Şaum (fast) more]" He said, "Eleven (days per month)?" And then the Prophet ﷺ said, "There is no Şaum (fast) superior to that of the Prophet Dāwūd (David) عليه السلام; it was for half of the year. So, observe Şaum (fast) on alternate days."

(60) CHAPTER. To observe Şaum (fast) the three days (preceding) the full moon night, i.e., 13th, 14th and the 15th of the lunar months.

1981. Narrated Abū Hurairah رضي الله عنه: My friend (the Prophet ﷺ) advised me to observe three things:

(1) to observe Şaum (fast) three days every (lunar) month;

(2) to perform a two Rak'ā Duḥa prayer and

١٩٨١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ:
حَدَّثَنِي أَبُو عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي

(3) to perform the *Witr* prayer before sleeping.

[See H.1178].

(61) CHAPTER. Whoever visited some people and did not break his (optional) *Şaum* (fast) with them.

1982. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ paid a visit to Umm Sulaim and she placed before him dates and ghee. The Prophet ﷺ said, "Replace the ghee and dates in their respective containers for I am observing *Şaum* (fast)." Then he stood somewhere in her house and offered an optional *Şalāt* (prayer) and then he invoked Allāh to bless Umm Sulaim and her family. Then Umm Sulaim said, "O Allāh's Messenger! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So, Allāh's Messenger ﷺ did not leave anything good in this world or in the Hereafter which he did not invoke (Allāh to bestow) on me and said, "O Allāh! Give him (i.e., Anas) property and children and bless him." Thus I am one of the richest among the *Anşār* and my daughter Umaina told me that when Al-Ḥajjāj came to Baṣrah, more than 120 of my offspring had been buried.

(62) CHAPTER. Fasting the last days of the month.

1983. Narrated 'Imrān bin Ḥusain رَضِيَ اللَّهُ عَنْهُ

ﷺ ثَلَاثَ: صِيَامَ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتَيِ الصُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ. [راجع: ١١٧٨]

(٦١) بَابُ مَنْ زَارَ قَوْمًا فَلَمْ يُفْطِرْ عَنْهُمْ

١٩٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي خَالِدٌ هُوَ ابْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: دَخَلَ النَّبِيُّ ﷺ عَلَى أُمِّ سُلَيْمٍ، فَاتَتْهُ بِتَمْرٍ وَسَمْنٍ قَالَ: «أَعِيدُوا سَمْنَكُمْ فِي سِقَائِهِ، وَتَمْرَكُمْ فِي وَعَائِهِ فَإِنِّي صَائِمٌ». ثُمَّ قَامَ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ فَصَلَّى غَيْرَ الْمَكْتُوبَةِ، فَدَعَا لَأُمِّ سُلَيْمٍ وَأَهْلِ بَيْتِهَا، فَقَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللَّهِ، إِنَّ لِي خَوِصَّةً، قَالَ: «مَا هِيَ؟» قَالَتْ: خَادِمُكَ أَنَسٌ، فَمَا تَرَكَ خَيْرَ آخِرَةٍ وَلَا دُنْيَا إِلَّا دَعَا لِي بِهِ قَالَ: «اللَّهُمَّ ارْزُقْهُ مَالًا وَوَلَدًا وَبَارِكْ لَهُ»، فَإِنِّي لَمَنْ أَكْثَرَ الْأَنْصَارِ مَالًا. وَحَدَّثَنِي ابْنَتِي أُمَيَّةُ أَنَّهُ دُفِنَ لِصُلَيْبِي مَقْدَمَ الْحَجَّاجِ الْبَصْرَةِ بِضْعٍ وَعِشْرُونَ وَمِائَةً. قَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي حُمَيْدٌ: سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [انظر: ٦٣٣٤، ٦٣٤٤، ٦٣٧٨،

[٦٣٨٠]

(٦٢) بَابُ الصَّوْمِ مِنْ آخِرِ الشَّهْرِ ١٩٨٣ - حَدَّثَنَا الصَّلْتُ بْنُ

عَنْهُمَا that the Prophet ﷺ asked him ('Imrān), or asked a man and 'Imrān was listening, "O Abū so-and so! Have you observed *Ṣaum* (fasts) in the last days of this month?" (The narrator thought that he said, "the month of Ramaḍān"). The man replied, "No. O Allāh's Messenger!" The Prophet ﷺ said to him, "When you finish your *Ṣaum* (fasts) (of Ramaḍān) observe *Ṣaum* (fasts) for two days (in *Shawwāl*)."

Through another series of narrators 'Imrān said, "The Prophet ﷺ said, "[Have you observed *Ṣaum* (fasts)] in the last days of *Shā'bān*?" (1)

(63) CHAPTER. Observing *Ṣaum* (fast) on Friday. If someone gets up in the morning of Friday and is observing the *Ṣaum* (fasts) he should break it [if he did not observe *Ṣaum* the day before or does not intend to observe *Ṣaum* (fasts) after it].

1984. Narrated Muḥammad bin 'Abbād : I asked Jābir رَضِيَ اللَّهُ عَنْهُ, "Did the Prophet ﷺ forbid observing *Ṣaum* (fasts) on Fridays?" He replied, "Yes." [Through other narrators it is added, "If he intends to observe *Ṣaum* (fasts) only that day."]

مُحَمَّدٍ: حَدَّثَنَا مَهْدِيُّ، عَنْ غِيلَانَ. ح وَحَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا غِيلَانُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ سَأَلَهُ أَوْ سَأَلَ رَجُلًا وَعِمْرَانُ يَسْمَعُ فَقَالَ: «يَا أَبَا فَلَانٍ، أَمَا صُمْتَ سَرَّ هَذَا الشَّهْرِ؟» قَالَ: أَطْنُهُ قَالَ: يَعْنِي رَمَضَانَ. قَالَ الرَّجُلُ: لَا يَا رَسُولَ اللَّهِ، قَالَ: «فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ». لَمْ يَقُلِ الصَّلْتُ: أَطْنُهُ يَعْنِي رَمَضَانَ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ ثَابِتٌ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ عَنِ النَّبِيِّ ﷺ: «مِنْ سَرَرِ شَعْبَانَ».

(٦٣) بَابُ صَوْمِ يَوْمِ الْجُمُعَةِ، وَإِذَا أَصْبَحَ صَائِمًا يَوْمَ الْجُمُعَةِ فَعَلَيْهِ أَنْ يُفْطِرَ

١٩٨٤ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبَّادٍ قَالَ: سَأَلْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ: أُنْهَى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ؟

(1) (H.1983) The man whom the Prophet ﷺ asked seemed to have had the habit of observing *Ṣaum* (fast) on the last days of every month, but he did not carry on this habit in the month of *Shā'bān*, for Allāh's Messenger ﷺ had forbidden the *Ṣaum* (fast) of the day preceding Ramaḍān immediately. In this narration the Prophet ﷺ orders the man to make up for the days of *Shā'bān* which he missed by observing *Ṣaum* (fast) on some days in *Shawwāl*, and that indicates that one should keep his habits of worshipping, and there is no harm if one observes *Ṣaum* (fast) the last days of *Shā'bān* if it is his habit to *Ṣaum* the last days of every month. (*Fath Al-Bārī*)

1985. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "None of you should observe *Şaum* (fast) on Friday unless he observes *Şaum* (fast) a day before or after it."

1986. Narrated Juwairiya bint Al-Hārith رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ visited her (Juwairiya) on a Friday and she was observing *Şaum* (fast). He asked her, "Did you observe *Şaum* (fast) yesterday?" She said, "No." He said, "Do you intend to observe *Şaum* (fast) tomorrow?" She said, "No." He said, "Then break your *Şaum* (fast)."

Through another series of narrators, Abū Ayyūb is reported to have said, "He ordered her and she broke her *Şaum* (fast)."

(64) CHAPTER. Can one select some special days [for observing *Şaum* (fast)]?

1987. Narrated 'Alqama: I asked 'Āishah رَضِيَ اللهُ عَنْهَا: "Did Allāh's Messenger ﷺ use to do extra deeds of worship on some certain days?" She replied, "No, but his deeds were regular and constant. "Who amongst you can endure what Allāh's Messenger ﷺ used to endure?"

[See Vol. 8. *Ḥadīth* No. 6461, 6462, and 6466.]

قَالَ: نَعَمْ. زَادَ غَيْرُ أَبِي عَاصِمٍ: يَعْنِي: أَنْ يَنْفَرِدَ بِصَوْمِهِ.

١٩٨٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ».

١٩٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ ح. وَحَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ فَقَالَ: «أَصُصْتَ أَمْسِ؟» قَالَتْ: لَا، قَالَ: «تُرِيدِينَ أَنْ تَصُومِي غَدًا؟» قَالَتْ: لَا، قَالَ: «فَأَفْطِرِي». وَقَالَ حَمَادُ بْنُ الْجَعْدِ سَمِعَ قَتَادَةَ: حَدَّثَنِي أَبُو أَيُّوبَ أَنَّ جُوَيْرِيَةَ حَدَّثَتْهُ فَأَمَرَهَا فَأَفْطَرْتُ.

(٦٤) بَابُ هَلْ يَخْصُ شَيْئًا مِنَ الْأَيَّامِ؟

١٩٨٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَخْتَصُّ مِنَ الْأَيَّامِ شَيْئًا؟ قَالَتْ: لَا، كَانَ عَمَلُهُ دِيمَةً،

وَأَيُّكُمْ يُطِيقُ مَا كَانَ رَسُولُ اللَّهِ ﷺ
يُطِيقُ؟ [انظر: ٦٤٦٦]

(65) CHAPTER. Observing Şaum (fast) on the day of 'Arafah.

1988. Narrated Umm Al-Faql bint Al-Hārith: "While the people were with me on the day of 'Arafah they differed as to whether the Prophet ﷺ was observing Şaum (fast) or not; some said that he was observing Şaum (fast) while others said that he was not observing Şaum (fast). So, I sent to him a bowl full of milk while he was riding over his camel and he drank it."

١٩٨٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ مَالِكٍ، قَالَ: حَدَّثَنِي سَالِمٌ قَالَ: حَدَّثَنِي عُمَيْرٌ مَوْلَى أُمِّ الْفَضْلِ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْهُ ح. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَيْرٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ: أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ ﷺ فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فَأَرْسَلْتُ إِلَيْهِ بِقَدَحٍ لَبَنٍ وَهُوَ وَقَفَ عَلَى بَعِيرِهِ فَشَرِبَهُ. [راجع:

[٦٥٨]

1989. Narrated Maimūna رَضِيَ اللَّهُ عَنْهَا: The people doubted whether the Prophet ﷺ was observing Şaum (fast) on the day of 'Arafah or not, so I sent milk while he was standing at 'Arafāt, he drank it and the people were looking at him.

١٩٨٩ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: أَخْبَرَنِي ابْنُ وَهْبٍ، أَوْ قُرَيْءٌ عَلَيْهِ، قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّاسَ شَكُّوا فِي صِيَامِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَأَرْسَلْتُ إِلَيْهِ بِحِلَابٍ وَهُوَ وَقَفَ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ وَالنَّاسُ يَنْظُرُونَ.

(66) CHAPTER. Observing Şaum (fast) on the first day of 'Eid-ul-Fitr.

(٦٦) بَابُ صَوْمِ يَوْمِ الْفِطْرِ

1990. Narrated Abū 'Uбайд, the slave of Ibn Azhar : I witnessed the 'Eid with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ who said, "Allāh's Messenger ﷺ has forbidden people to observe Şaum (fast) on the day on which you break fasting (the Şaum of Ramaḍān) and the day on which you eat the meat of your sacrifices (i.e., the first day of 'Eid-ul-Fiṭr and 'Eid-ul-Adḥa).

1991. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ forbade the Şaum (fasting) of 'Eid-ul-Fiṭr and 'Eid-ul-Adḥa (two feast days) and also the wearing of Aş-Şammā' (a single garment covering the whole body), and sitting with one's legs drawn up while being wrapped in one garment.

1992. Abū Sa'īd added : He also forbade the Şalāt (prayer) after the Fajr (early morning) and the Aşr (afternoon) Şalāt (prayers).

(67) CHAPTER. Observing Şaum (fast) on the day of Naḥr (i.e., first day of 'Eid-ul-Adḥa).

1993. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : Two Şaum (fasts) and two kinds of sale are forbidden : observing Şaum (fast) on the day of 'Eid-ul-Fiṭr and 'Eid-ul-Adḥa and the kinds of sale called Mulāmasa and Munābadḥa. (These two kinds of sale used to be practised

١٩٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ قَالَ : «شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ : هَذَانِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا، يَوْمٌ فَطَرَكُم مِّنْ صِيَامِكُمْ، وَالْيَوْمُ الْآخِرُ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ. قَالَ أَبُو عَبْدِ اللَّهِ : قَالَ ابْنُ عُيَيْنَةَ : مَنْ قَالَ : مَوْلَى ابْنِ أَزْهَرَ فَقَدْ أَصَابَ، وَمَنْ قَالَ : مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَدْ أَصَابَ. [انظر : ٥٥٧١]

١٩٩١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وَهَيْبٌ : عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ وَعَنِ الصَّمَاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الْوَاحِدِ. [راجع : ٣٦٧]

١٩٩٢ - وَعَنْ صَلَاحٍ بَعْدَ الصُّبْحِ وَالْعَصْرِ. [راجع : ٥٨٦]

(٦٧) بَابُ صَوْمِ يَوْمِ النَّحْرِ

١٩٩٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ : أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ قَالَ : سَمِعْتُهُ

in the days of Pre-Islāmic Period of Ignorance; *Mulāmasa* means when you touch something displayed for sale you have to buy it; *Munābadha* means when the seller throws something to you, you have to buy it.)

[راجع: ٣٦٨]

1994. Narrated Ziyād bin Jubair: A man went to Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا and said, “A man vowed to observe *Şaum* (fast) one day (the subnarrator thinks that he said that the day was Monday), and that day happened to be ‘*Eid* day.” Ibn ‘Umar said, “Allāh orders vows to be fulfilled and the Prophet ﷺ forbade *Şaum* on this day (i.e., ‘*Eid*).”

يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يُنْهَى عَنْ صِيَامَيْنِ وَبِئْتَيْنِ: الْفِطْرِ وَالنَّحْرِ، وَالْمَلَامَسَةِ وَالْمُنَابَذَةِ.

١٩٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذٌ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ رَجُلٌ: نَذَرْتُ أَنْ يَصُومَ يَوْمًا، قَالَ: أَظَنَّهُ قَالَ: الْاِثْنَيْنِ فَوَاقَفَ ذَلِكَ يَوْمَ عِيدٍ؛ فَقَالَ ابْنُ عُمَرَ: أَمَرَ اللَّهُ بِوَفَاءِ النَّذْرِ، وَنَهَى النَّبِيَّ ﷺ عَنْ صَوْمِ هَذَا الْيَوْمِ. [انظر: ٦٧٠٥، ٦٧٠٦]

1995. Narrated Abū Sa‘īd Al-*Khudrī* رَضِيَ اللهُ عَنْهُ (who fought in twelve *Ghazawāt* in the company of the Prophet ﷺ). I heard four things from the Prophet ﷺ and they won my admiration. He ﷺ said:

1. “No lady should travel on a journey of two days except with her husband or a *Dhī-Mahram*;

2. “No *Şaum* (fasting) is permissible on the two days of ‘*Eid-ul-Fitr* and ‘*Eid-ul-Aḍḥa*;

3. “No *Şalāt* (prayer) (may be offered) after the morning (compulsory) *Şalāt* (prayer) until the sun rises; and no *Şalāt* (prayer) after the ‘*Aşr* prayer till the sun sets;

4. “One should travel only for visiting three *Masājid* (mosques): *Masjid-al-Ḥarām* (Makkah), *Masjid-al-Aqṣā* (Jerusalem), and this (my) mosque (at Al-Madīna).”

١٩٩٥ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ قُرْعَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ غَزَا مَعَ النَّبِيِّ ﷺ يَثْنِي عَشْرَةَ غَزْوَةً، قَالَ: سَمِعْتُ أَرْبَعًا عَنْ النَّبِيِّ ﷺ فَأَعْجَبَنِي قَالَ: «لَا تُسَافِرُ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ. وَلَا صَوْمٌ فِي يَوْمَيْنِ: الْفِطْرِ وَالْأَضْحَى، وَلَا صَلَاةٌ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ. وَلَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى، وَمَسْجِدِي هَذَا». [راجع: ٥٨٦]

(68) CHAPTER. Observing Şaum (fast) on *Taşhriq* days (11th, 12th and 13th of *Dhul-Hijjah*).

1996. Narrated Yahyā : Hishām said, “My father said that ‘Āishah رَضِيَ اللهُ عَنْهَا used to observe Şaum (fast) on the days of Mina.” His (i.e., Hishām’s) father also used to observe Şaum on those days.

1997, 1998. Narrated ‘Āishah and Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Nobody was allowed to observe Şaum (fast) on the days of *Taşhriq* except those who could not afford the *Hady* (animals for sacrifice).

1999. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Observing Şaum (fast) for those who perform *Hajj-at-Tamattu’* (in lieu of the *Hady* which they cannot afford) may be performed up to the day of ‘*Arafah*. And if one does not get a *Hady* and has not observed Şaum (fast) (before the ‘*Eid*) then one should observe Şaum (fast) during the days of Mina (11th, 12th and 13th of *Dhul-Hijjah*).

(69) CHAPTER. Observing Şaum (fast) on the day of ‘*Aşhūra*’ (tenth of Muharram).

2000. Narrated Sālim’s father رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever wishes may

(٦٨) بَابُ صِيَامِ أَيَّامِ التَّشْرِيقِ

١٩٩٦ - قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ لِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي: كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَصُومُ أَيَّامَ مِنَى وَكَانَ أَبُوهُ يَصُومُهَا.

١٩٩٧، ١٩٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عِيسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَعَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصَمَّنَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ.

١٩٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: الصَّيَامُ لِمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ إِلَى يَوْمِ عَرَفَةَ، فَإِنْ لَمْ يَجِدْ هَدْيًا وَلَمْ يَصُمْ صَامَ أَيَّامَ مِنَى. وَعَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ مِثْلَهُ. وَتَابَعَهُ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ.

(٦٩) بَابُ صَوْمِ يَوْمِ عَاشُورَاءَ

٢٠٠٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ

observe *Şaum* (fast) on the day of ‘*Āshūra*’.”

2001. Narrated ‘*Āishah* رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ ordered (the Muslims) to observe *Şaum* (fast) on the day of ‘*Āshūra*’, and when fasting in the month of Ramaḍān was prescribed, it became optional for one to observe *Şaum* (fast) on that day (‘*Āshūra*’) or not.

2002. Narrated ‘*Āishah* رَضِيَ اللهُ عَنْهَا: Quraish used to observe *Şaum* (fast) on the day of ‘*Āshūra*’ in the Pre-Islāmic Ignorance Period, and Allāh’s Messenger ﷺ too, used to observe *Şaum* (fast) on that day. When he came to Al-Madīna, he observed *Şaum* (fast) on that day and ordered others to observe *Şaum* (fast), too. Later when the fasting of the month of Ramaḍān was prescribed, he gave up fasting on the day of ‘*Āshūra*’ and became optional for one to observe *Şaum* (fast) on it or to leave its fasting.

2003. Narrated Ḥumaid bin ‘Abdur-Raḥnān that he heard Mu‘āwīya bin Abī Sufyān رَضِيَ اللهُ عَنْهُمَا on the day of ‘*Āshūra*’ during the year he performed the *Ḥajj*, saying on the pulpit, “O the people of Al-Madīna! Where are your religious scholars? I heard Allāh’s Messenger ﷺ saying, ‘This is the day of ‘*Āshūra*’. Allāh has not enjoined its *Şaum* (fast) on you but I am fasting it. You have the choice either to observe *Şaum* (fast) or not to observe *Şaum* (fast) (on this day).’”

عُمَرَ بْنِ مُحَمَّدٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: يَوْمَ عَاشُورَاءَ: «إِنْ شَاءَ صَامَ». [راجع: ١٨٩٢]

٢٠٠١ - حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ أَمَرَ بِصِيَامِ يَوْمِ عَاشُورَاءَ فَلَمَّا فُرِضَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ١٥٩٢]

٢٠٠٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ يَوْمُ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللهِ ﷺ يَصُومُهُ فِي الْجَاهِلِيَّةِ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ. فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ. [راجع: ١٥٩٢]

٢٠٠٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ رَضِيَ اللهُ عَنْهُمَا يَوْمَ عَاشُورَاءَ عَامَ حَجِّ عَلَى الْمِنْبَرِ يَقُولُ: يَا أَهْلَ الْمَدِينَةِ، أَيْنَ غُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ

يَقُولُ: «هَذَا يَوْمٌ عَاشُورَاءَ وَلَمْ يَكُتَبِ
اللَّهُ عَلَيْكُمْ صِيَامَهُ وَأَنَا صَائِمٌ، فَمَنْ
شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ».

2004. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ came to Al-Madīna and saw the Jews observing fast on the day of 'Āshūrā'. He asked them about that. They replied, "This is a good day, the day on which Allāh rescued Banī Isrā'el from their enemy. So, Mūsa (Moses) on this day." The Prophet ﷺ said, "We have more claim over Mūsa than you." So, the Prophet ﷺ observed Şaum (fast) on that day and ordered (the Muslims) to observe Şaum (fast) (on that day).

٢٠٠٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ: عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ فَقَالَ: «مَا هَذَا؟» قَالُوا: هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى، قَالَ: «فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ»، فَصَامَهُ، وَأَمَرَ بِصِيَامِهِ. [انظر:

٣٣٩٧، ٣٩٤٣، ٤٦٨٠، ٤٧٣٧]

2005. Narrated Abū Mūsā رَضِيَ اللَّهُ عَنْهُ: The day of 'Āshūrā' was considered as 'Eid day by the Jews. So the Prophet ﷺ ordered, "I recommend you (Muslims) to observe Şaum (fast) on this day."

٢٠٠٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ يَوْمٌ عَاشُورَاءَ تَعُدُّهُ الْيَهُودُ عِيدًا، قَالَ النَّبِيُّ ﷺ: «فَصُومُوهُ أَنْتُمْ». [انظر: ٣٩٤٢]

2006. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: I never saw the Prophet ﷺ seeking to observe Şaum (fast) on a day more (preferable to him) than this day, the day of 'Āshūrā', or this month, i.e., the month of Ramaḍān.⁽¹⁾

٢٠٠٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ ابْنِ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ

(1) (H.2006) This is only the opinion of Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا which might differ from what other people think, for in a narration reported by Qatāda from the Prophet ﷺ, it is mentioned that Şaum (fasting) on the day of 'Arafah expiates the sins of two years, while observing Şaum (fast) on the day of 'Āshūrā' expiates the sins of only one year. This indicates that observing Şaum (fast) on the day of 'Arafah is superior to that of 'Āshūrā'.

اللَّهُ عَنْهُمَا، قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيَامَ يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ إِلَّا هَذَا الْيَوْمَ، يَوْمَ عَاشُورَاءَ، وَهَذَا الشَّهْرَ، يَعْنِي: شَهْرَ رَمَضَانَ.

2007. Narrated Salama bin Al-Akwa' رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ ordered a man from the tribe of Banī Aslam to announce amongst the people that whoever had eaten should observe *Şaum* (fast) the rest of the day, and whoever had not eaten should continue his *Şaum* (fast), as that day was the day of '*Āshūra*'.

٢٠٠٧ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَمَرَ النَّبِيُّ ﷺ رَجُلًا مِنْ أَسْلَمَ أَنْ «أَذِّنَ فِي النَّاسِ: أَنَّ مَنْ كَانَ أَكَلَ فَلْيُصُمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيُصُمْ؛ فَإِنَّ الْيَوْمَ يَوْمَ عَاشُورَاءَ».

[راجع: ١٩٢٤]

31 – THE BOOK OF TARĀWĪH PRAYERS

[*Nawāfil* Prayers at night in Ramaḍān].

(1) CHAPTER. The superiority of praying
(*Nawāfil*) at night in Ramaḍān.

2008. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying regarding Ramaḍān, "Whoever performed *Ṣalāt* (prayers) at night in it (the month of Ramaḍān) with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven."

2009. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever performed *Ṣalāt* (prayers) at night in the month of Ramaḍān with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven." Ibn Shihāb (a subnarrator) said, "Allāh's Messenger ﷺ died and the people continued observing that (i.e., *Nawāfil* offered individually, not in congregation), and it remained as it was, during the caliphate of Abū Bakr and in the early days of 'Umar's caliphate."

2010. Narrated Ibn Shihāb: Abdur Raḥmān bin 'Abdul Qarī said, "I went out in the company of 'Umar bin Al-Khaṭṭāb one night in Ramaḍān to the mosque and found the people performing *Ṣalāt* (prayers) in different groups. A man performing *Ṣalāt* (prayers) alone, or a man performing *Ṣalāt* (prayers) with a little group behind him. So,

٣١ - كتاب صلاة التراويح

(١) بَابُ فَضْلِ مَنْ قَامَ رَمَضَانَ

٢٠٠٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِرَمَضَانَ: «مَنْ قَامَهُ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

٢٠٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ؛ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ ابْنُ شِهَابٍ: فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَالنَّاسُ عَلَى ذَلِكَ. ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٣٥]

٢٠١٠ - وَعَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّهُ قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَيْلَةً فِي رَمَضَانَ إِلَى الْمَسْجِدِ فَإِذَا النَّاسُ

‘Umar said, ‘In my opinion I would better collect these (people) under the leadership of one *Qārī* (reciter) [i.e., let them perform *Ṣalāt* (prayers) in congregation!].’ So, he made up his mind and he congregated them behind Ubāi bin Ka‘b. Then on another night I went again in his company and the people were performing *Ṣalāt* (prayers) behind their reciter. On that, ‘Umar remarked, ‘What an excellent *Bid‘a* (i.e., innovation in religion) this is; but the *Ṣalāt* (prayers) which they do not perform, and sleep at its time is superior than the one they are performing now.’ He meant the *Ṣalāt* (prayers) in the last part of the night. (In those days) people used to perform *Ṣalāt* (prayers) in the early part of the night.”

2011. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ used to perform *Salāt* (prayer) (at night) in Ramaḍān.

2012. Narrated ‘Urwa that he was informed by ‘Āishah رَضِيَ اللَّهُ عَنْهَا, “Allāh’s Messenger ﷺ went out in the middle of the night and performed *Ṣalāt* (prayer) in the mosque and some men performed *Ṣalāt* (prayer) behind him. In the morning, the people spoke about it and then a large number of them gathered and performed *Ṣalāt* (prayer) behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allāh’s Messenger ﷺ came out and the people performed *Ṣalāt* (prayer) behind him. On the fourth night the mosque was

أَوْزَاعٌ مُتَفَرِّقُونَ، يُصَلِّي الرَّجُلُ لِنَفْسِهِ وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْطُ، فَقَالَ عُمَرُ: إِنِّي أَرَى لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ لَكَانَ أَمْثَلُ، ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أَبِي بِنِ كَعْبٍ. ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِنِهِمْ، قَالَ عُمَرُ: نِعَمَ الْبِدْعَةُ هَذِهِ، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ، يُرِيدُ آخِرَ اللَّيْلِ. وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ.

٢٠١١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى، وَذَلِكَ فِي رَمَضَانَ.

[راجع: ٧٢٩]

٢٠١٢ - وَحَدَّثَنِي يَحْيَى بْنُ

بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ وَصَلَّى رِجَالٌ بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّى فَصَلُّوا مَعَهُ. فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ،

overwhelmed with people and could not accomodate them, but the Prophet ﷺ came out (only) for the morning *Ṣalāt* (prayer). When the morning *Ṣalāt* (prayer) was finished, he recited *Taḥḥah-hud* and (addressing the people) said, “*Ammā ba’dū*, your presence was not hidden from me but I was afraid lest the night *Ṣalāt* (prayer) should be enjoined on you and you might not be able to carry it on.” So, Allāh’s Messenger ﷺ died and the situation remained like that (i.e., people offered the night prayers individually).”

2013. Narrated Abū Salama bin ‘Abdur Raḥmān that he asked ‘Āishah رَضِيَ اللَّهُ عَنْهَا ‘Āishah “How was the *Ṣalāt* (prayer) of Allāh’s Messenger ﷺ in Ramaḍān?” She replied, “He did not perform *Ṣalāt* (prayer) more than eleven *Rak’ā* in Ramaḍān or in any other month. He used to perform four *Rak’ā* – let alone their beauty and length – and then he would perform four *Rak’ā* – let alone their beauty and length – and then he would perform three *Rak’ā* (*Witr*).” She added, “I asked, ‘O Allāh’s Messenger! Do you sleep before praying the *Witr*?’ he replied, ‘O ‘Āishah! My eyes sleep but my heart does not sleep.”

فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِصَلَاتِهِ. فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ فَتَسَهَّدَ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخَفْ عَلَيَّ مَكَانَكُمْ، وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا». فَتَوَقَّى رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ. [راجع: ٧٢٩]

٢٠١٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟ قَالَ: «يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي». [راجع: ١١٤٧]

32 - THE BOOK OF SUPERIORITY OF THE NIGHT OF QADR

(1) CHAPTER. The superiority of the night of Qadr.

And Allāh تعالى said; "Verily! We have sent it (this Qur'ān) down in the night of *Al-Qadr* (Decree). And what will make you know what the night of *Qadr* is....."

..... till the end of the *Sūrah*. (V.97:1,2)

2014. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever observed *Ṣaum* (fast) in the month of *Ramaḍān* with sincere faith (i.e., belief) and hoping for a reward from Allāh, then all his past sins will be forgiven, and whoever stood for the *Ṣalāt* (prayers) in the night of *Qadr* with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven."

(2) CHAPTER. To look for the night of Qadr in the last seven nights (of Ramaḍān).

2015. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Some men amongst the companions of the Prophet ﷺ were shown in their dreams that the night of *Qadr* was in the last seven nights of *Ramaḍān*. Allāh's Messenger ﷺ said, "It seems that all your dreams agree that (the night of *Qadr*) is in the last seven nights, and whoever wants to search for it (i.e., the night of *Qadr*) should search in the last seven (nights of *Ramaḍān*)."

٣٢ - كتاب فضل ليلة القدر

(١) بَابُ فَضْلِ لَيْلَةِ الْقَدْرِ،

وَقَالَ اللَّهُ تَعَالَى: ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾﴾ إِلَى آخِرِ السُّورَةِ.
قَالَ ابْنُ عُيَيْنَةَ: مَا كَانَ فِي الْقُرْآنِ ﴿وَمَا أَدْرَاكَ﴾ فَقَدْ أَعْلَمَهُ. وَمَا قَالَ: ﴿وَمَا يَدْرِيكَ﴾ فَإِنَّهُ لَمْ يَعْلَمْ.

٢٠١٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ، وَأَيَّمَا حِفْظٍ مِنَ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». تَابَعَهُ سُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ.

[راجع: ٣٥]

(٢) بَابُ التَّمَاسِكِ لَيْلَةِ الْقَدْرِ فِي

السَّبْعِ الْأَوَاخِرِ

٢٠١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرْوُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْأَوَاخِرِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ، فَمَنْ

كَانَ مُتَحَرِّبَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ
الْأَوَاخِرِ. [راجع: ١١٥٨]

٢٠١٦ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ:
حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي
سَلَمَةَ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ وَكَانَ لِي
صَدِيقًا فَقَالَ: اغْتَكَفْنَا مَعَ النَّبِيِّ ﷺ
الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، فَخَرَجَ
صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا وَقَالَ: «إِنِّي
أَرَيْتُ لَيْلَةَ الْقَدْرِ ثُمَّ أَنْسَيْتُهَا أَوْ
نُسِيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ
الْأَوَاخِرِ فِي الْوَتْرِ، وَإِنِّي رَأَيْتُ أَنِّي
أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ
اغْتَكَفَ مَعِي فَلْيُجِجْ». فَرَجَعْنَا وَمَا
نَرَى فِي السَّمَاءِ قَزَعَةً فَجَاءَتْ سَحَابَةٌ
فَمَطَرَتْ حَتَّى سَالَ سَقْفُ الْمَسْجِدِ
وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَأُقِيمَتِ
الصَّلَاةُ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ
فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ
الطِّينِ فِي جَبْهَتِهِ. [راجع: ٦٦٩]

(٣) بَابُ تَحَرِّي لَيْلَةِ الْقَدْرِ فِي الْوَتْرِ
مِنَ الْعَشْرِ الْأَوَاخِرِ،
فِيهِ عِبَادَةٌ.

2016. Narrated Abū Salama : I asked Abū Sa'īd رضي الله عنه – and he was a friend of mine – (about the night of Qadr) and he said, “We practised *I'tikāf* (seclusion in the mosque) in the middle third of the month of Ramaḍān with the Prophet ﷺ. In the morning of the 20th of Ramaḍān, the Prophet ﷺ came and addressed us and said, ‘I was informed of (the date of the night of Qadr) but I was caused to forget it (or I forgot); so, search for it in the odd nights of the last ten nights of the month of Ramaḍān. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *I'tikāf* with me should return to it (for another 10 days period)’, and we returned. At that time there was no sign of clouds in the sky, but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the *Ṣalāt* (prayer) was established and I saw Allāh’s Messenger ﷺ prostrating in mud and water and I saw the traces of mud on his forehead.”

(3) CHAPTER. To search for the night of Qadr in the odd nights of the last ten nights (of Ramaḍān).

This narration has come from ‘Ubāda (bin Aṣ-Ṣāmit) on the authority of the Prophet ﷺ.

2017. Narrated ‘Aishah رضي الله عنها: Allāh’s Messenger ﷺ said, “Search for the night of Qadr in the odd nights of the last ten nights of Ramaḍān.”

٢٠١٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا أَبُو
سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ

الْأَوَّاهِرِ مِنْ رَمَضَانَ». [انظر: ٢٠١٩،

[٢٠٢٠

2018. Narrated Abū Saʿīd Al-Khadrī رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ used to practise *I'tikāf* (in the mosque) in the middle third of Ramaḍān, and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in *I'tikāf* with him also used to go back to their houses. Once in Ramaḍān, in which he practised *I'tikāf*, he established the night *Ṣalāt* (prayers) at the night in which he used to return home, and then he addressed the people and ordered them whatever Allāh wished him to order and said, "I used to practise *I'tikāf* for these ten days (i.e., the middle 1/3rd) but now I intend to stay in *I'tikāf* for the last ten days (of the month); so whoever was in *I'tikāf* with me should stay at his place of seclusion. Verily, I have been shown (the date of) this night (of *Qadr*) but I have forgotten it. So, search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st (of Ramaḍān), the sky was overcast with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the *Muṣalla* (praying place) of the Prophet ﷺ. I saw with my own eyes the Prophet ﷺ at the completion of the morning *Ṣalāt* leaving with his face covered with mud and water.

[See H.No.2027].

٢٠١٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَزَةَ قَالَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالْدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي رَمَضَانَ الْعَشْرَ الَّتِي فِي وَسْطِ الشَّهْرِ، فَإِذَا كَانَ حِينَ يُنْمِئُ مِنْ عِشْرِينَ لَيْلَةً تَمْضِي وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ رَجَعَ إِلَى مَسْكِنِهِ، وَرَجَعَ مَنْ كَانَ يُجَاوِرُ مَعَهُ. وَأَنَّهُ أَقَامَ فِي شَهْرِ جَاوَرَ فِيهِ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا فَخَطَبَ النَّاسَ فَأَمَرَهُمْ مَا شَاءَ اللَّهُ ثُمَّ قَالَ: «كُنْتُ أُجَاوِرُ هَذِهِ الْعَشْرَ، ثُمَّ قَدْ بَدَأَ لِي أَنْ أُجَاوِرَ هَذِهِ الْعَشْرَ الْوَاخِرَ، فَمَنْ كَانَ اغْتَكَفَ مَعِيَ فَلْيَثْبُتْ فِي مُعْتَكِفِهِ، وَقَدْ أُرِيتُ هَذِهِ اللَّيْلَةَ ثُمَّ أَنْسِيْتُهَا فَايْتَعُوها فِي الْعَشْرِ الْوَاخِرِ، وَايْتَعُوها فِي كُلِّ وَتَرٍ، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ». فَاسْتَهْلَتْ السَّمَاءُ فِي تِلْكَ اللَّيْلَةِ فَأَمْطَرَتْ فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّى النَّبِيِّ ﷺ لَيْلَةً إِحْدَى وَعِشْرِينَ فَبَصُرْتُ عَيْنِي رَسُولَ اللَّهِ ﷺ وَنَظَرْتُ إِلَيْهِ انْصَرَفَ مِنَ الصُّبْحِ وَوَجْهُهُ مُمْتَلِئٌ طِينًا وَمَاءً.

[راجع: ٦٦٩]

2019. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "Look for (the night of Qadr)."

2020. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to practise *I'tikāf* in the last ten nights of Ramaḍān and used to say, "Look for the night of Qadr in the last ten nights of the month of Ramaḍān."

2021. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Look for the night of Qadr in the last ten nights of Ramaḍān; on the night when nine or seven or five nights remain out of the last ten nights of Ramaḍān [i.e., 21, 23, 25, (27, 29) respectively]."

2022. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "The night of Qadr is in the last ten nights of the month (Ramaḍān), either in the first nine or in the last (remaining) seven nights (of Ramaḍān)." Ibn 'Abbās added, "Search for it on the twenty-fourth (of Ramaḍān)."

٢٠١٩ - وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْتَمِسُوا». [راجع: ٢٠١٧]

٢٠٢٠ - وَحَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِزُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ وَيَقُولُ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ». [راجع: ٢٠١٧]

٢٠٢١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةَ الْقَدْرِ، فِي تَاسِعَةٍ تَبْقَى، فِي سَابِعَةٍ تَبْقَى، فِي خَامِسَةٍ تَبْقَى». [انظر: ٢٠٢٢]

٢٠٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي عَاصِمٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ فِي الْعَشْرِ الْأَوَاخِرِ، هِيَ فِي تِسْعٍ يَمْضِينَ، أَوْ فِي سَبْعٍ يَبْقَيْنَ»، يَعْنِي لَيْلَةَ الْقَدْرِ تَابَعَهُ عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ وَعَنْ

خَالِدٍ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ:
«الْتَمِسُوا فِي أَرْبَعٍ وَعَشْرِينَ».

[راجع: ٢٠٢١]

(4) CHAPTER. The knowing (knowledge) of the night of *Qadr* was taken away because of the quarrelling of the people.

2023. Narrated 'Ubāda bin Aṣ-Ṣāmit : The Prophet ﷺ came out to inform us about the night of *Qadr* but two Muslims were quarrelling with each other. So, the Prophet ﷺ said, "I came out to inform you about the night of *Qadr* but such and such persons were quarrelling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (nights of Ramaḍān).

(٤) بَابُ رَفْعِ مَعْرِفَةِ لَيْلَةِ الْقَدْرِ لِتَلَاحِي النَّاسِ

٢٠٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنَا أَنَسٌ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِيُخْبِرَنَا بِلَيْلَةِ الْقَدْرِ، فَتَلَاخَى رَجُلَانِ مِنَ الْمُسْلِمِينَ فَقَالَ: «خَرَجْتُ لِأُخْبِرْكُمْ بِلَيْلَةِ الْقَدْرِ فَتَلَاخَى فُلَانٌ وَفُلَانٌ فَرُفِعَتْ وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، فَالْتَمِسُوهَا فِي الثَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ». [راجع: ٤٩]

(5) CHAPTER. The doing of good deeds in the last ten days of Ramaḍān.

2024. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: With the start of the last ten days of Ramaḍān, the Prophet ﷺ used to tighten his waist belt (i.e., work hard) and used to keep awake all the night and perform *Ṣalāt* (prayer) and also used to keep his family awake for the *Ṣalāt* (prayer).

(٥) بَابُ الْعَمَلِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

٢٠٢٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ وَأَخْبَى لَيْلَهُ وَأَيَقَطَ أَهْلَهُ.

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[i.e., to confine oneself in a mosque for Ṣalāt (prayers) and invocations leaving the worldly activities for a limited number of days].

٣٣ - كتاب الاعتكاف

(1) CHAPTER. The I'tikāf in the last ten days of Ramaḍān. And I'tikāf may be practised in any mosque, as is evident in the Statement of Allāh تعالى: "... And do not have sexual relations with them (your wives); while you are in I'tikāf [i.e., confining oneself in a mosque for Ṣalāt (prayers) and invocations leaving the worldly activities for a limited number of days] in the mosques. These are the limits (set) by Allāh; so approach them not. Thus does Allāh make clear His Ayāt (proofs, evidences, verses, lessons, signs, revelations, laws, legal and illegal things Allāh's set limits, orders), to mankind that they may become Al-Muttaqīn (the pious).” (V.2:187)

(١) بَابُ الْاِغْتِكَافِ فِي الْعَشْرِ الْاَوَاخِرِ،

والاِغْتِكَافُ فِي الْمَسَاجِدِ كُلِّهَا، لِقَوْلِهِ تَعَالَى: ﴿وَلَا تُبْشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾ ذَلِكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿البقرة: ١٨٧﴾

2025. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ used to practise I'tikāf in the last ten days of the month of Ramaḍān.

٢٠٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: عَنْ يُونُسَ: أَنَّ نَافِعًا أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَكِفُ الْعَشَرَ الْاَوَاخِرَ مِنْ رَمَضَانَ.

2026. Narrated 'Āishah رضي الله عنها the wife of the Prophet ﷺ: The Prophet ﷺ used to practise I'tikāf in the last ten days of Ramaḍān till he died and then his wives used to practise I'tikāf after him.

٢٠٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَكِفُ الْعَشَرَ الْاَوَاخِرَ مِنْ رَمَضَانَ

حَتَّى تَوَفَّاهُ اللَّهُ تَعَالَى، ثُمَّ اغْتَكَفَ
أَزْوَاجُهُ مِنْ بَعْدِهِ.

2027. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ used to practise *I'tikāf* in the middle ten days of Ramaḍān; and once he stayed in *I'tikāf* till the night of the twenty-first and it was the night in the morning of which he used to come out of his *I'tikāf*. The Prophet ﷺ said, "Whoever was in *I'tikāf* with me should stay in *I'tikāf* for the last ten days, for I was informed (of the date) of the Night (of *Qadr*) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night (i.e. the 21st of Ramaḍān) and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the marks of mud and water on the forehead of the Prophet ﷺ, i.e., in the morning of the twenty-first (of Ramaḍān).

٢٠٢٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ
بِْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ
الْحَارِثِ التَّمِيمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يَغْتَكِفُ فِي الْعَشْرِ الْأَوْسَطِ مِنْ
رَمَضَانَ، فَاعْتَكَفَ عَامًا حَتَّى إِذَا كَانَ
لَيْلَةُ الْإِحْدَى وَعَشْرِينَ وَهِيَ اللَّيْلَةُ الَّتِي
يَخْرُجُ مِنْ صَبِيحَتِهَا مِنْ اغْتِكَافِهِ،
قَالَ: «مَنْ كَانَ اغْتَكَفَ مَعِيَ
فَلْيَغْتَكِفِ الْعَشْرَ الْأَوَّخِرَ، فَقَدْ أُرِيتُ
هَذِهِ اللَّيْلَةَ ثُمَّ أُتِسِّبُهَا، وَقَدْ رَأَيْتُنِي
أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا،
فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَّخِرِ،
وَالْتَمِسُوهَا فِي كُلِّ وَتْرٍ». فَمَطَرَتْ
السَّمَاءُ تِلْكَ اللَّيْلَةَ، وَكَانَ الْمَسْجِدُ
عَلَى عَرِيشٍ فَوْكَفَ الْمَسْجِدُ فَبْصُرَتْ
عَيْنَايَ رَسُولَ اللَّهِ ﷺ عَلَى جَبْهَتِهِ أَثَرُ
الْمَاءِ وَالطِّينِ مِنْ صُبْحِ إِحْدَى
وَعَشْرِينَ. [راجع: ٦٦٩]

(2) CHAPTER. A menstruating woman is permitted to comb the hair of a *Mu'takif* (i.e., a man in *I'tikāf*).

2028. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ used to (put) bend his head (out) to me while he was in *I'tikāf* in the mosque during my monthly periods and I would comb and oil his hair.

(٢) بَابُ الْحَائِضِ تُرْجِلُ رَأْسَ
الْمُتَكَيِّفِ

٢٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ،
قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ

الله عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصْغِي
إِلَيَّ رَأْسَهُ، وَهُوَ مُجَاوِرٌ فِي الْمَسْجِدِ
فَأَرْجُلُهُ وَأَنَا حَائِضٌ. [راجع: ٢٩٥]

(3) CHAPTER. (A *Mu'takif* is not (allowed) to enter the house except for a need.

2029. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in *I'tikāf* he used not to enter the house except for a need.⁽¹⁾

٢٠٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ
وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ
رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ:
وَإِنْ كَانَ رَسُولُ اللهِ ﷺ لَيَدْخُلُ عَلَيَّ
رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأَرْجُلُهُ،
وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا
كَانَ مُعْتَكِفًا. [انظر: ٢٠٣٣، ٢٠٣٤،

٢٠٤١، ٢٠٤٥]

(4) CHAPTER. The taking of a bath by a *Mu'takif*.

2030. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to embrace me during my menses.

(٤) بَابُ غَسْلِ الْمُعْتَكِفِ
٢٠٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ،
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ
رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ
يُبَاشِرُنِي وَأَنَا حَائِضٌ. [راجع: ٢٩٥]

2031. 'Āishah added: He ﷺ also used to put his head out of the mosque while he was in *I'tikāf*, and I would wash it during my menses.

٢٠٣١ - وَكَانَ يُخْرِجُ رَأْسَهُ مِنَ
الْمَسْجِدِ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا
حَائِضٌ. [راجع: ٢٩٥]

(5) CHAPTER. The *I'tikāf* at night (only).

2032. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: 'Umar رَضِيَ اللهُ عَنْهُ asked the Prophet ﷺ, "I vowed in the Pre-Islāmic Period of Ignorance

(٥) بَابُ الْإِعْتِكَافِ لَيْلًا
٢٠٣٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنِي
يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللهِ:

(1) (H.2029) Such need may be to answer the call of nature and performing ablution. Scholars differ as to whether it is permissible also for a *Mu'takif* to eat or drink outside the mosque. (*Fath Al-Bārī*)

to stay in *I'tikāf* for one night in Al-Masjid-al-Ḥarām." The Prophet ﷺ said to him, "Fulfil your vow."

أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ سَأَلَ النَّبِيَّ ﷺ قَالَ: كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ، قَالَ: «أَوْفِ بِنَذْرِكَ». [انظر: ٢٠٤٣، ٣١٤٤،

[٦٦٩٧، ٤٣٢٠]

(6) CHAPTER. Women's *I'tikāf*. (A woman cannot practise *I'tikāf* except with the permission of her husband).

(٦) بَابُ اعْتِكَافِ النِّسَاءِ

2033. Narrated 'Amra: 'Āishah رَضِيَ اللَّهُ عَنْهَا said, "The Prophet ﷺ used to practise *I'tikāf* in the last ten days of Ramaḍān and I used to pitch a tent for him, and after performing the morning *Ṣalāt* (prayer), he used to enter the tent." Ḥaṣṣa asked the permission of 'Āishah to pitch a tent for her and she allowed her and she pitched her tent. When Zainab bint Jaḥsh saw it, she pitched another tent. In the morning the Prophet ﷺ noticed the tents. He said, "What is this?" He was told of the whole situation. Then the Prophet ﷺ said, "Do you think that they intended to do *Al-Birr* (righteousness) by doing this?" He therefore abandoned the *I'tikāf* in that month and practised *I'tikāf* for ten days in the month of *Shawwāl*."

٢٠٣٣ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي الْعَشْرِ الْوَاخِرِ مِنْ رَمَضَانَ، فَكُنْتُ أَضْرِبُ لَهُ خِباءً فَيُصَلِّي الصُّبْحَ ثُمَّ يَدْخُلُهُ. فَاسْتَأْذَنْتُ حَفْصَةَ عَائِشَةَ أَنْ تَضْرِبَ خِباءً فَأَذِنَتْ لَهَا فَضَرَبَتْ خِباءً. فَلَمَّا رَأَتْهُ زَيْنَبُ بِنْتُ جَحْشٍ ضَرَبَتْ خِباءً آخَرَ. فَلَمَّا أَصْبَحَ النَّبِيُّ ﷺ رَأَى الْأَخْيَةَ فَقَالَ: «مَا هَذَا؟» فَأَخْبَرَ، فَقَالَ النَّبِيُّ ﷺ: «الْبِرُّ تَرَوْنَ بِهِنَّ؟» فَتَرَكَ الْاعْتِكَافَ ذَلِكَ الشَّهْرَ، ثُمَّ اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

[راجع: ٢٠٢٩]

(7) CHAPTER. The tents in the mosque.

(٧) بَابُ الْأَخْيَةِ فِي الْمَسْجِدِ

2034. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ intended to practise *I'tikāf* and when he reached the place where he intended to perform *I'tikāf*, he saw some tents, the tents of 'Āishah, Ḥaṣṣa and Zainab. So, he said, "Do you consider that they intended to

٢٠٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ

do *Al-Birr* (righteousness) by doing this?" And then he went away and did not perform *I'tikāf* (in Ramaḍān) but performed it in the month of *Shawwāl* for ten days.

ﷺ أَرَادَ أَنْ يَعْتَكِفَ فَلَمَّا انْصَرَفَ إِلَى الْمَكَانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ. إِذَا أَحْيَيْتُهُ، حَبَاءُ عَائِشَةَ وَحَبَاءُ حَفْصَةَ، وَحَبَاءُ زَيْنَبَ، فَقَالَ: «الْبِرُّ تَقُولُونَ بِهِ؟» ثُمَّ انْصَرَفَ فَلَمْ يَعْتَكِفَ حَتَّى اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

[راجع: ٢٠٢٩]

(8) CHAPTER. Can a *Mu'takif* go to the gate of the mosque for a need?

(٨) بَابُ هَلْ يَخْرُجُ الْمُعْتَكِفُ لِحَوَائِجِهِ إِلَى بَابِ الْمَسْجِدِ؟

2035. Narrated 'Alī bin Al-Ḥusain رضي الله عنه , the wife of the Prophet ﷺ told me that she went to Allāh's Messenger ﷺ to visit him in the mosque while he was in *I'tikāf* in the last ten days of Ramaḍān. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two *Anṣārī* men were passing by and they greeted Allāh's Messenger ﷺ. He said to them: "Do not run away!" And said, "She is (my wife) Ṣāfiyya bint Ḥuḡayl." Both of them said, "*Subhān Allāh*, (How dare we think of any evil) O Allāh's Messenger." And they felt it. The Prophet ﷺ said (to them), "Satan reaches everywhere in the human body as blood reaches in it (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds."

٢٠٣٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْ أَنَّهَا جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَزُورُهُ فِي اعْتِكَافِهِ فِي الْمَسْجِدِ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ النَّبِيُّ ﷺ مَعَهَا يَقْلِبُهَا حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ مَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُمَا النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُجَيْمٍ»، فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، وَكَبَّرَ عَلَيْهِمَا. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَبْلُغُ مِنْ ابْنِ آدَمَ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا شَيْئًا». [انظر: ٢٠٣٨،

[See H.2038].

[٢٠٣٩، ٣١٠١، ٣٢٨١، ٦٢١٩، ٧١٧١]

(9) CHAPTER. The *I'tikāf* and the coming of the Prophet ﷺ out of *I'tikāf* in the morning of the twentieth (of Ramaḍān).

2036. Narrated Abū Salama bin 'Abdur-Raḥmān: I asked Abū Sa'īd Al-Khudrī, "Did you hear Allāh's Messenger ﷺ talking about the night of *Qadr*?" He replied in the affirmative and said, "Once we were in *I'tikāf* with Allāh's Messenger ﷺ in the middle ten days of (Ramaḍān) and we came out of it in the morning of the twentieth, and Allāh's Messenger ﷺ delivered a *Khutbā* (religious talk) on the 20th (of Ramaḍān) and said, 'I was informed (of the date) of the night of *Qadr* (in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramaḍān. I saw myself prostrating in mud and water on that night (as a sign of the night of *Qadr*). So, whoever had been in *I'tikāf* with Allāh's Messenger ﷺ should return for it.' The people returned to the mosque (for *I'tikāf*). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the *Ṣalāt* (prayer) was established (they stood for the *Ṣalāt*) and Allāh's Messenger ﷺ prostrated in mud and water and I saw mud over the forehead and the nose of the Prophet ﷺ."

(10) CHAPTER. The *I'tikāf* of a (*Mustahāḍa*) woman who has bleeding in between her periods.

2037. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: One of the wives of Allāh's Messenger ﷺ practised *I'tikāf* with him while she had

(٩) بَابُ الْاِغْتِكَافِ وَخُرُوجِ النَّبِيِّ ﷺ صَبِيحَةَ عِشْرِينَ

٢٠٣٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ هَارُونَ بْنَ إِسْمَاعِيلَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قُلْتُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ لَيْلَةَ الْقَدْرِ؟ قَالَ: نَعَمْ، اِغْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، قَالَ: فَخَرَجْنَا صَبِيحَةَ عِشْرِينَ، قَالَ: فَخَطَبَنَا رَسُولُ اللَّهِ ﷺ صَبِيحَةَ عِشْرِينَ فَقَالَ: «إِنِّي أُرَيْتُ لَيْلَةَ الْقَدْرِ وَإِنِّي نُسَيْتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي وَثْرِ فَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ. وَمَنْ كَانَ اِغْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَلْيَرْجِعْ»، فَارْجَعَ النَّاسُ إِلَى الْمَسْجِدِ، وَمَا نَرَى فِي السَّمَاءِ قَرْعَةً، قَالَ: فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ وَأُفِيِمَتِ الصَّلَاةُ فَسَجَدَ رَسُولُ اللَّهِ ﷺ فِي الطِّينِ وَالْمَاءِ، حَتَّى رَأَيْتُ الطِّينَ فِي أَرْبَبَتَيْهِ وَجَبْهَتِهِ. [راجع: ٦٦٩]

(١٠) بَابُ اِغْتِكَافِ الْمُسْتَحَاضَةِ

٢٠٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ

bleeding in between her periods and she would see red (of blood) or yellowish traces; and sometimes we put a tray beneath her when she offered the *Ṣalāt* (prayer).

[See H.No.309].

عِكْرَمَةً، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: اغْتَكَفْتُ مَعَ رَسُولِ اللَّهِ ﷺ
امْرَأَةً مُسْتَحَاضَةً مِنْ أَزْوَاجِهِ فَكَانَتْ
تَرَى الْخُمْرَةَ وَالصُّفْرَةَ، فَرُبَّمَا وَضَعْنَا
الطَّسُتَ تَحْتَهَا وَهِيَ تُصَلِّي.

[راجع: ٣٠٩]

(11) CHAPTER. The visit of the wife to her husband while he was in *I'tikāf*.

(١١) بَابُ زِيَارَةِ الْمَرْأَةِ زَوْجَهَا فِي
اِغْتِكَافِهِ

2038. Narrated 'Alī bin Al-Ḥusain (on the authority of Ṣafiyya, the Prophet's wife): The wives of the Prophet ﷺ were with him in the mosque (while he was in *I'tikāf*) and then they departed and the Prophet ﷺ said to Ṣafiyya bint Ḥuyāi, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usāma). The Prophet ﷺ went out and in the meantime two *Anṣārī* men met him and they looked at the Prophet ﷺ and passed by. The Prophet ﷺ said to them, "Come here. She is (my wife) Ṣafiyya bint Ḥuyāi." They replied, "*Subhān Allāh*, (how dare we think of evil) O Allāh's Messenger! (We never expect anything bad from you)." The Prophet ﷺ replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

٢٠٣٨ - حَدَّثَنَا سَعِيدُ بْنُ غَفِيرٍ
قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ،
عَنْ عَلِيِّ بْنِ الْحُسَيْنِ: أَنَّ صَفِيَّةَ زَوْجَ
النَّبِيِّ ﷺ أَخْبَرَتْهُ ح. وَحَدَّثَنِي عَبْدُ
اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ
يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ،
عَنْ عَلِيِّ بْنِ حُسَيْنٍ: كَانَ النَّبِيُّ ﷺ
فِي الْمَسْجِدِ وَعِنْدَهُ أَزْوَاجُهُ فَرَحَنَ.
فَقَالَ لَصَفِيَّةَ بِنْتُ حُيَّيٍّ: «لَا تَعْجَلِي
حَتَّى أَنْصَرِفَ مَعَكَ»، وَكَانَ بَيْنَهُمَا فِي
دَارِ أُسَامَةَ. فَخَرَجَ النَّبِيُّ ﷺ مَعَهَا
فَلَقِيَهُ رَجُلَانِ مِنَ الْأَنْصَارِ فَظَنَرَا إِلَى
النَّبِيِّ ﷺ ثُمَّ أَجَازَا. فَقَالَ لَهُمَا النَّبِيُّ
ﷺ: «تَعَالِيَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَّيٍّ»
فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ.
قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ
مَجْرَى الدَّمِّ، وَإِنِّي خَشِيتُ أَنْ يُلْقِيَ
فِي أَنْفُسِكُمَا شَيْئًا». [راجع: ٢٠٣٥]

(12) CHAPTER. Is it permissible for the *Mu'takif* to defend himself (by speech or action)?

2039. Narrated 'Alī bin Al-Ḥusain on the authority of Ṣaḥīyya: Ṣaḥīyya went to the Prophet ﷺ while he was in *I'tikāf*. When she returned, the Prophet ﷺ accompanied her, walking. An *Ansārī* man saw him. When the Prophet ﷺ noticed him, he called him and said, "Come here. She is Ṣaḥīyya. (Sufyān a subnarrator perhaps said that the Prophet ﷺ had said, "This is Ṣaḥīyya"). And Satan circulates in the body of Ādam's offspring as his blood circulates in it."

A subnarrator asked Sufyān, "Did Ṣaḥīyya visit him at night?" He said, "Certainly, at night."

(13) CHAPTER. Whoever went out of his *I'tikāf* in the morning.

2040. Narrated Abū Sa'īd رضي الله عنه: We practised *I'tikāf* with Allāh's Messenger ﷺ in the middle ten days of Ramaḍān. In the morning of the twentieth of Ramaḍān we shifted our baggage, but Allāh's Messenger ﷺ came to us and said, "Whoever was in *I'tikāf* should return to his place of *I'tikāf*, for I saw (i.e., was informed about the date of) this Night (of *Qadr*) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent

(١٢) **بَابُ: هَلْ يَدْرَأُ الْمُتَكِفُ عَنْ نَفْسِهِ؟**

٢٠٣٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي أَخِي عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ صَفِيَّةَ أَخْبَرَتْهُ ح. وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ يُخْبِرُ عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا أَتَتْ النَّبِيَّ ﷺ وَهُوَ مُعْتَكِفٌ، فَلَمَّا رَجَعَتْ مَشَى مَعَهَا فَأَبْصَرَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَلَمَّا أَبْصَرَهُ دَعَاهُ فَقَالَ: «تَعَالَ، هِيَ صَفِيَّةُ». وَرَبَّمَا قَالَ سُفْيَانُ: «هَذِهِ صَفِيَّةُ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ». قُلْتُ لِسُفْيَانَ: أَتِنَّهُ لَيْلًا؟ قَالَ: وَهَلْ هُوَ إِلَّا لَيْلًا؟ [راجع: ٢٠٣٥]

(١٣) **بَابُ مَنْ خَرَجَ مِنْ اِغْتِكَافِهِ عِنْدَ الصُّبْحِ**

٢٠٤٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الْأَحْوَلِ خَالَ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ ح. قَالَ سُفْيَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: وَأُظِّلْتُ أَنَّ ابْنَ أَبِي لَيْبِيدٍ حَدَّثَنَا عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ

Muhammad ﷺ with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date-palm trees leaked with rain and I saw the trace of mud and water over the nose and also over the tip of the nose of the Prophet ﷺ.

قَالَ: اَعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْعَشَرَ الْأَوْسَطَ فَلَمَّا كَانَ صَبِيحَةَ عِشْرِينَ نَقَلْنَا مَتَاعَنَا فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ كَانَ اَعْتَكَفَ فَلْيَرْجِعْ إِلَى مُعْتَكِفِهِ فَإِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةَ وَرَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ». فَلَمَّا رَجَعَ إِلَى مُعْتَكِفِهِ قَالَ وَهَاجَتِ السَّمَاءُ فَمُطَرْنَا فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَقَدْ هَاجَتِ السَّمَاءُ مِنْ آخِرِ ذَلِكَ الْيَوْمِ وَكَانَ الْمَسْجِدُ عَرِيشًا فَلَقَدْ رَأَيْتُ عَلَى أَنْفِهِ وَأَرْزَنْبَتِهِ أَثَرَ الْمَاءِ وَالطِّينِ.

[راجع: ٦٦٩]

(14) CHAPTER. *I'tikāf* in the month of *Shawwāl*.

(١٤) بَابُ الْاِغْتِكَافِ فِي شَوَّالٍ

2041. Narrated 'Amra bint 'Abdur-Rahmān on the authority of 'Āishah رضي الله عنها: Allāh's Messenger ﷺ used to practise *I'tikāf* every year in the month of Ramaḍān. And after offering the morning *Ṣalāt* (prayer), he used to enter the place of his *I'tikāf*. 'Āishah asked his permission to let her practise *I'tikāf* and he allowed her, and so she pitched a tent in the mosque. When Ḥaṣṣa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allāh's Messenger ﷺ had finished the morning *Ṣalāt* (prayer), he saw four tents and asked, "What is this?" He was informed about it. He then said, "What made them do this? Is it *Al-Birr* (righteousness)? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet ﷺ did not perform *I'tikāf* that year in the month of Ramaḍān, but did it in the last ten days of *Shawwāl*.

٢٠٤١ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلٍ بْنُ عَزْوَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ إِذَا صَلَّى الْعِدَّةَ دَخَلَ مَكَانَهُ الَّذِي اَعْتَكَفَ فِيهِ. قَالَ: فَاسْتَأْذَنَتْهُ عَائِشَةُ أَنْ تَعْتَكِفَ فَأَذِنَ لَهَا، فَضَرَبَتْ فِيهِ قُبَّةً. فَسَمِعَتْ بِهَا حَفْصَةُ فَضَرَبَتْ قُبَّةً، وَسَمِعَتْ زَيْنَبُ بِهَا فَضَرَبَتْ قُبَّةً أُخْرَى. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ مِنَ الْعِدَّةِ أَبْصَرَ أَرْبَعَ قِيَابٍ فَقَالَ: «مَا هَذَا؟» فَأُخْبِرَ خَبَرَهُنَّ فَقَالَ: «مَا حَمَلَهُنَّ عَلَى هَذَا؟ أَلَيْسَ؟»

انْزِعُوهَا فَلَا أَرَاهَا»، فَتَزَعَتْ. فَلَمْ
يَعْتَكِفْ فِي رَمَضَانَ حَتَّى اعْتَكَفَ فِي
آخِرِ الْعَشْرِ مِنْ شَوَّالٍ. [راجع: ٢٠٣٩]

(١٥) بَابُ مَنْ لَمْ يَرِ عَلَيْهِ إِذَا
اعْتَكَفَ صَوْمًا

(15) CHAPTER. Whoever thinks that *I'tikāf* can be practised without fasting.

2042. Narrated 'Abdullāh bin 'Umar : 'Umar bin Al-Khattāb رَضِيَ اللَّهُ عَنْهُ said, "O Allāh's Messenger, I vowed in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* in Al-Masjid-al-Harām for one night." The Prophet ﷺ said, "Fulfil your vow." So, he performed *I'tikāf* for one night.

٢٠٤٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللَّهِ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ
عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ
عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ
الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: يَا
رَسُولَ اللَّهِ إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ
أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ،
فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَوْفِ نَذْرَكَ»،
فَاعْتَكَفَ لَيْلَةً.

(16) CHAPTER. Whoever made a vow in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* and then embraced Islām.

2043. Narrated Ibn 'Umar that 'Umar رَضِيَ اللَّهُ عَنْهُ had vowed in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* in Al-Masjid-al-Harām. (A sub-narrator thinks that 'Umar vowed to perform *I'tikāf* for one night.) Allāh's Messenger ﷺ said to 'Umar, "Fulfil your vow."

(١٦) بَابُ: إِذَا نَذَرَ فِي الْجَاهِلِيَّةِ أَنْ
يَعْتَكِفَ ثُمَّ أَسْلَمَ

٢٠٤٣ - حَدَّثَنَا عُبَيْدُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ:
أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ نَذَرَ فِي
الْجَاهِلِيَّةِ أَنْ يَعْتَكِفَ فِي الْمَسْجِدِ
الْحَرَامِ، قَالَ: أَرَاهُ لَيْلَةً. فَقَالَ لَهُ
رَسُولُ اللَّهِ ﷺ: «أَوْفِ بِنَذْرِكَ».

[راجع: ٢٠٣٢]

(17) CHAPTER. *I'tikāf* in the middle ten days of Ramaḍān.

2044. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used to perform *I'tikāf* every year in the month of Ramaḍān for ten days,

(١٧) بَابُ الْاِغْتِكَافِ فِي الْعَشْرِ
الْأَوْسَطِ مِنْ رَمَضَانَ

٢٠٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي
سَيِّبَةَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ أَبِي

and when it was the year of his death, he stayed in *I'ṭikāf* for twenty days.

(18) CHAPTER. Whoever intended to practise *I'ṭikāf* and then changed his mind.

2045. Narrated 'Amra bint 'Abdur-Raḥmān on the authority of 'Āishah رَضِيَ اللَّهُ عَنْهَا mentioned that he would practise *I'ṭikāf* in the last ten days of Ramaḍān. 'Āishah asked his permission to perform *I'ṭikāf* and he permitted her. Ḥaḥṣa asked 'Āishah to take his permission for her, and she did so. When Zainab bint Jaḥsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allāh's Messenger ﷺ used to proceed to his tent after the *Ṣalāt* (prayer). So, he saw the tents and asked, "What is this?" He was told that those were the tents of 'Āishah, Ḥaḥṣa and Zainab. Allāh's Messenger ﷺ said, "Is it *Al-Birr* (righteousness) which they intended by doing so? I am not going to perform *I'ṭikāf*." So, he returned home. When the fasting month was over, he performed *I'ṭikāf* for ten days in the month of *Shawwāl*.

(19) CHAPTER. A *Mu'takif* can let his head in the house for washing.

2046. Narrated 'Urwa رَضِيَ اللَّهُ عَنْهَا: 'Āishah during her menses used to comb and oil the

حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَغْتَكِفُ فِي كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ اغْتَكَفَ عَشْرِينَ يَوْمًا.

(١٨) بَابُ مَنْ أَرَادَ أَنْ يَغْتَكِفَ ثُمَّ بَدَّلَهُ أَنْ يَخْرُجَ

٢٠٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ؛ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ أَنَّ يَغْتَكِفُ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ، فَاسْتَأْذَنَتْهُ عَائِشَةُ فَأَذِنَ لَهَا. وَسَأَلَتْ حَفْصَةُ عَائِشَةَ أَنْ تَسْتَأْذِنَ لَهَا فَفَعَلَتْ، فَلَمَّا رَأَتْ ذَلِكَ زَيْنَبُ بِنْتُ جَحْشٍ أَمَرَتْ بِنَاءَ قُبْنٍ لَهَا. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى انْصَرَفَ إِلَى بِنَائِهِ فَأَبْصَرَ الْأَبْنَةَ فَقَالَ: «مَا هَذَا؟» قَالُوا: بِنَاءُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْبِرُّ أَرَدَنْ يَهَذَا؟ مَا أَنَا بِمُغْتَكِفٍ»، فَرَجَعَ. فَلَمَّا أَفْطَرَ اغْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

[راجع: ٢٠٢٩]

(١٩) بَابُ الْمُغْتَكِفِ يَدْخُلُ رَأْسَهُ الْبَيْتَ لِلْعُسْلِ

٢٠٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ